

# Metaphysics Q & A

## Volume 1



**Master Lu**



澳洲東方華語電台文化中心  
2OR Guan Yin Tang Culture Centre



### **Metaphysics Q & A Volume 1**

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## Preface

1. All sutras and mantras reference the “Buddhist Recitation Collection by Mr. Zhao Puchu” (趙樸初佛教念誦集), produced by Mr. Zhao Puchu, former President of the Chinese Buddhist Association.
2. Buddhist terms are presented in the following format: English Title (Wade-Giles Romanization). For example:
  - ***Heart Sutra*** (Hsin Ching)
3. The contents of “Metaphysics Q & A” are constantly being updated. Please refer to our website <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)> for the latest information.
4. In case of discrepancies in the contents of “Metaphysics Q & A”, the latest contents in the Chinese blog <<http://blog.sina.com.cn/richardlujunhong>> shall prevail.
5. “Metaphysics Q & A” is for free distribution only. It is not for sale.

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## **Introduction to the Guan Yin Citta Dharma Door**

### **Taught by Master Lu**

Master Lu is regarded as the *primus inter pares*. Through his powerful ability for Totem Enquiry, Master Lu is able to examine one's Totem in heaven according to the birth year, Chinese zodiac sign, and gender provided by the inquirer. By referencing the Totem, all information about one's past, present and future lives can be collected. Through the process of providing advice on Feng-Shui, fortune and Buddhist practice, Master Lu guides Dharma followers on how to cultivate their minds and practise Buddhism, as well as how to recite sutras and mantras, and perform Daily Recitation.

Following Master Lu's Dharma teachings, we can repay our karmic debts by performing recitations. Combined with making Great Vows and performing Life Liberation including releasing fish, we can recover from illnesses and overcome difficulties in life. The Guan Yin Citta Dharma Door<sup>1</sup> allows destined Dharma followers to be freed from worldly concerns and to obtain ultimate happiness. Highly accurate and effective, solely for saving lives, and strictly not for profit – Master Lu truly takes the form of the Great Merciful and Great Compassionate Guan Yin Bodhisattva. He is a Living Buddha.

The Guan Yin Citta Dharma Door propagated by Master Lu has been accepted by over five million people around the globe. Within a short period of time, it has spread all over the world through the chain reaction effect. In the Age of Dharma Decline, the Guan Yin Citta Dharma Door is the enchanted medicine given by Guan Yin Bodhisattva specifically to save our lives.

At a time when social values are at question and disasters arise one after another, it is difficult to maintain proper faith in religion. Orthodox religions are being undermined and many rely predominantly on modern science. As a result, science and the unexaminable religion have somewhat become oppositions, causing a significant decline in religious beliefs. Great nations including the United States, despite the high respect for both science and religion, are also beginning to show signs of decline in religious beliefs.

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<sup>1</sup> "Kuan Yin" in Wade-Giles Romanization represents the same term as "Guan Yin" in Hanyu pinyin.

As material living standards improve, many heavily immerse themselves in comfort and enjoyment, and thus lack the Mind of Renunciation and the Mind of Cultivation. The evolution of modern technologies including the television, computer, Internet, and mobile phones have formed an invisible net that traps people within the Five Aggregates and Six Senses. With the rise of depraved conduct in recent years, and with the fraudulent amongst the genuine in the sea of information available, it is difficult to distinguish between what is proper and what is not.

At this critical moment, the Great Merciful and Great Compassionate Guan Yin Bodhisattva is passing the Guan Yin Citta Dharma Door to us to save the destined Dharma followers. For over twenty years, Master Lu has been promoting and broadcasting the Guan Yin Citta Dharma Door over the radio and the Internet, without asking for any monetary returns.

Master Lu's Guan Yin Citta Dharma Door stands strong in this empty yet illusory world of endless rebirths within the realms. Through cultivation and performing recitations, many of our wishes can come true and our living conditions can improve. Our confidence in Buddhism is reinforced by these positive effects that arise from practising Buddhism in our daily lives.

As we progress in our cultivation and our minds are gradually purified, we will obtain protection and blessings from small progressing to large. We not only can eliminate our negative karmas from previous lives, we can also accumulate merits and virtues, enabling us to obtain the opportunity to be reborn into the Four Noble Realms or the Western Pure Land of Amitabha Buddha from our everyday practice.

We sincerely wish that all sentient beings could sail on the boat of Guan Yin Bodhisattva and cross over the ocean of suffering to obtain ultimate happiness.

澳洲東方華語電台文化中心  
2OR Guan Yin Tang Culture Centre  
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## Introduction to Reciting Sutras and Mantras

- Daily Recitation (Kung Ko) is the fixed number of sutras and mantras to be recited every day. Typically, you can recite the **Great Compassion Mantra** (Ta Pei Chou)<sup>2</sup> 3 times, **Heart Sutra** (Hsin Ching) 3 times, **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) once, and **Cundi Dharani** (Chun Ti Shen Chou) 21 times. Performing Daily Recitation is as important as daily food intakes, and it is like earning an income for daily living expenses. Recitation of the *Little House* (Hsiao Fang Tzu), on the other hand, is like making mortgage or loan repayments. Sutras and mantras recited for Daily Recitation cannot be counted towards the *Little House*. You need to make separate prayers for Daily Recitation and the *Little House*. The number of sutras and mantras recited for Daily Recitation and the *Little House* should also be counted separately.
- The full title of each sutra and mantra should be included each time before it is recited. For example, before reciting the content of the **Great Compassion Mantra**, you should recite its full title: **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni**; for the **Heart Sutra**, you should recite its full title: **Po Jo Po Lo Mi To Hsin Ching**.
- It is best to say the corresponding prayers or wishes before you begin your Daily Recitation. Please limit to a maximum of 3 wishes, as making too many wishes would be an act of greed, and therefore not all of the wishes would come true.
- The **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) can be recited until 10PM during good weather. If it is cloudy or rainy, you can recite it during day time. However, you should avoid reciting the **Heart Sutra** and the **Amitabha Pure Land Rebirth Mantra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning. In addition, if you feel that you are physically weak or experience discomfort when reciting these sutras and mantras, then it would be best for you to try to recite them during day time on a sunny day whenever possible. Generally, it is best if you do not perform any recitations between 2AM and 5AM.

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<sup>2</sup> The title of each sutra and mantra is given in English, with the Wade-Giles Romanization given in brackets. It is recommended to recite the title according to the Wade-Giles Romanization or Hanyu Pinyin.

- If you are performing Daily Recitation on behalf of your family, friends or fellow Dharma cultivators, their full names<sup>3</sup> must be announced before you begin reciting in order for the transferring of merits to take full effect.
- For your reference, below are brief descriptions of the effects of some sutras and mantras, as well as the recommended corresponding prayers or wishes for Daily Recitation.

1. Recitation of ***Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni, Maha Karuna Dharani*** in Sanskrit, or the ***Great Compassion Mantra*** (Ta Pei Chou) in short, is one of the fundamental mantras for every Buddhist, and should be included in the Daily Recitation. Some of its great powers include: fulfilling every wish of every sentient being; curing illnesses; and receiving protection and blessings from *Sravakas*, *Pratyekabuddhas*, and Dharma Protectors. By reciting this mantra every day, you would be able to choose to be reborn into any Pure Land for your next life.

For Daily Recitation: Generally 3 or 7 times per day until the end of life; can be recited day or night. During critical times such as before and after an operation, and severe illness e.g. cancer, this mantra should be recited 21 or 49 times per day. The more times you recite it, the more effective it would be.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good health, and increase my spiritual power.” If you are suffering from an illness you can also add the following, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva cure my illness in <area of illness>, and speed up the recovery.”

2. Recitation of ***Po Jo Po Lo Mi To Hsin Ching, Prajna Paramita Hrdaya Sutra*** in Sanskrit, or the ***Heart Sutra*** (Hsin Ching) in short, is for establishing connections with Guan Yin Bodhisattva, and to obtain wisdom through the mercy and compassion of Guan Yin Bodhisattva. This sutra takes the form of energy in the *Asura* realm and the *Deva* realm (known as “heaven” in English), currency in the underworld, and wisdom in the human realm.

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<sup>3</sup> “Full name” refers to “first name, middle name, and last name”.

Some of its great powers include: disciplining misbehaved children; influencing adults to have a religious belief e.g. Buddhism; communicating with elders who are stubborn; calming emotions; granting wisdom; and alleviating depression. It can also be used for performing the transferring of merits to the deceased.

For Daily Recitation: Generally 3 or 7 times per day until the end of life. The **Heart Sutra** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the **Heart Sutra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom, a pure mind, calmness; and help me to be free from afflictions (maintain focus while performing recitations).”

3. Recitation of **Li Fo Ta Chan Hui Wen**, or the **Eighty-eight Buddhas Great Repentance** in English, is one of the greatest repentance sutras. By reciting it, you are sincerely seeking the help of Buddhas and Bodhisattvas, including Guan Yin Bodhisattva to repent and cease karmic obstacles due to negative karmas from the past and present lives. Some of its great powers include: repenting negative karmas created during past and present lives; seeking forgiveness from someone you have hurt in past relationships; resolving long-term conflicts; and repenting inappropriate actions such as being disrespectful to Buddhas or Bodhisattvas, or damaging statues or images of Buddhas or Bodhisattvas.

For Daily Recitation: Generally once and up to 7 times per day. It is suitable for reciting every day until the end of life, and can be recited day or night.

Prayer: Before reciting this sutra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas in <the body or parts of the body>, grant me good health and great wisdom.”

Note: After reciting the **Eighty-eight Buddhas Great Repentance**, if you feel soreness or discomfort in any part of your body, it means that the negative karmas have been activated and transformed into foreign spirits.

This is a good signal. You can deal with it now, which is better than waiting for it to emerge as a serious illness later in life. You should recite 4 or 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”. If the pain is severe, recite more *Little Houses* until you feel better.

4. Recitation of ***Chun Ti Shen Chou***, or the ***Cundi Dharani*** in Sanskrit, is for sincerely asking assistance from Guan Yin Bodhisattva to fulfil wishes. Some of its great powers include: success in career development; harmony in marriage and relationships; and academic achievements. It is particularly helpful for young adults for finding a suitable job and partner in life. However, the wishes you make must be reasonable and legitimate.

For Daily Recitation: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success in career (or any other reasonable wish you may have).”

The above four sutras and mantras are the basics for Daily Recitation. The following sutras and mantras can be recited according to your individual conditions to resolve particular issues. Generally, they should be recited 21, 27 or 49 times per day.

5. Recitation of ***Chieh Chieh Chou***, or the ***Mantra to Untie Karmic Knots*** in English, is for sincerely asking assistance from Guan Yin Bodhisattva to “untie karmic knots”, or to resolve interpersonal conflicts. Some of its great powers include: clearing misunderstandings between couples; creating harmony in marriage and family; resolving conflicts at work; and eliminating karmic obstacles due to negative karmas from past lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to untie my negative karmic knots with <other party’s full name>, and to transform and

resolve our conflicts.” The other party can be your relative, friend, or colleague.

6. **Hsiao Tsai Chi Hsiang Shen Chou**, or the **Jvala Mahaugra Dharani** in Sanskrit, can be recited during sudden and unexpected situations. It can also be used for resolving conflicts due to negative karmic relationships from the past. It can be recited during unexpected situations such as lawsuits, financial loss, serious fights, and sudden illness. This mantra can also help when you have foreseen impending disasters, or have experienced nightmares.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to disperse calamities, and bring safety and good fortune.”

7. Recitation of **Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni, Sukhavati-Vyuha Dharani** in Sanskrit, or the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) in short, is for sincerely asking protection and blessings from Guan Yin Bodhisattva to grant a pleasant life in the present, and rebirth into the Pure Land in the future. It can also be recited to transfer merits to small animals that you may have killed in the past, including avian, aquatic creatures, and insects. If you have eaten live seafood or animals before you started performing recitations and practising Buddhism, or have inadvertently harmed animals, including killing or hurting animals in your dreams, you can recite this mantra to transfer merits to them.

Recite as needed: Generally 21, 27 or 49 times per day. The **Amitabha Pure Land Rebirth Mantra** can be recited until 10PM during good weather. If it is cloudy or rainy, it is best if you can recite it during day time. You should avoid reciting the **Amitabha Pure Land Rebirth Mantra** after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transfer

merits to the deceased animals whose death I have caused, and help me to cease karmic obstacles due to negative karmas.”

8. Recitation of ***Ta Chi Hsiang Tien Nu Chou***, or ***Sri Devi Dharani*** in Sanskrit, can help you to eliminate poverty and all types of misfortune; to obtain prosperity, happiness, and good fortune in the near future; and to fulfil and perfect every wish in your relationship without flaws. Recitation of this mantra is mainly to ask for good fortune for a specific issue. However, the prerequisite is that you must have accumulated enough virtues in order to obtain good fortune or great fortune. If you do not have enough virtues as the foundation, then the recitation of this mantra may not be as effective.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me good fortune and success for <specific issue>.” Recitation of this mantra can also be used in praying for a good relationship or marriage. You can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have a harmonious relationship with positive karmas, and help me to perfect my relationship so it becomes flawless.”

9) Recitation of ***Kung Te Pao Shan Shen Chou***, or ***Guna Ratna Sila Dharani*** in Sanskrit, can help you to accumulate your positive karmas, merits and virtues, as well as eliminate your karmic obstacles due to negative karmas. Recitation of this mantra can help you to transform your good deeds and merits into virtues, as virtues can help to eliminate karmic obstacles. If during a certain period of time, you have performed many good deeds and collected much merits, and you would like to pray for a specific issue, then you can recite this mantra to help your wish to come true. For this mantra to be efficacious, the prerequisite is that this person has performed good deeds and accumulated merits as the foundation.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to convert and transform my positive karmas from the past into virtues in the present, help me to have success for <specific issue>.”

In addition, you can recite this mantra for an unborn child or for a child under 5 years of age. Recitation of the **Guna Ratna Sila Dharnani** helps to convert and transform your child’s positive karmas and merits from previous lives into virtues in the present life. The virtues can be used to protect and bless this child and help this child to eliminate calamities, and obtain safety and good fortune.

Prayer: Before reciting this mantra for your child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless, <full name of your child>, help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.” For an unborn child, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless the child of <your full name> , help to convert and transform the child’s positive karmas from the past into virtues in the present, grant the child safety and good health.”

10. Recitation of **Chi Fo Mieh Tsui Chen Yan**, or **Sapta Atitabuddha Karasaniya Dharani** in Sanskrit, can help you to eliminate karmic obstacles due to negative karmas; obtain safety and good fortune; experience success in every aspect; and generate merits for the younger generations. Recitation of this mantra can help you to eliminate minor karmic obstacles that you have just generated recently, or have created in your present life. For major karmic obstacles or serious negative karmas generated in your previous lives, it is still necessary to recite the **Eighty-eight Buddhas Great Repentance** to eliminate the karmic obstacles. Therefore the recitation of the **Sapta Atitabuddha Karasaniya Dharani** cannot completely replace the recitation of the **Eighty-eight Buddhas Great Repentance**.

Recite as needed: For relatively minor negative karmas due to action, speech and mind, you can recite this mantra 21, 27 or 49 times in a lump sum to repent these minor negative karmas.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate karmic obstacles due to negative karmas.”

In addition, each day after you have performed your Daily Recitation for a period of time, you can recite this mantra 3 times so that you can become purer and cleaner. At the same time, the minor karmic obstacles that you have just generated recently, or on the day, can be eliminated. In this case, you do not need to include any prayers before you recite this mantra.

11. Recitation of ***Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni***, or ***Arya Amitayur Niyama Prabharaja Dharani*** in Sanskrit, can help you to eliminate the possibility for having a short lifespan, or experiencing sudden and unexpected death; to extend your life, and obtain safety and good fortune; and to quickly achieve the accomplishment of Bodhi and obtain enlightenment. Recitation of this mantra can help you to extend your life. Karmic Passes is the predetermined period of time which follows a karmic pattern that calamities are destined to occur. It can be recited after major Karmic Passes in life, or to extend life after being diagnosed with severe illness, or for elders when praying to extend their lives.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to eliminate calamities and extend my life.”

12. Recitation of ***Ju Yi Pao Lun Wang To Lo Ni***, or ***Cintamani Cakravartin Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha’s light; to obtain the wisdom and powers of Buddhas and Bodhisattvas; and to understand the subtle concepts and methods of Buddhism. It can also help you to transform your afflictions into Bodhi wisdom; to have success in every aspect; and to obtain safety and auspiciousness. Recitation of this mantra is mainly asking for success for a specific issue. For example, asking for success in career.



Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have success for <specific issue>.”

13. Recitation of ***Kuan Yin Ling Kan Chen Yan***, or ***Aryavalokiteshvara Bodhisattva Vikurvana Dharani*** in Sanskrit, can help you to receive the blessing of the Buddha’s light; to have success in every aspect; and to obtain safety and good fortune. Generally, it can be recited to ask Guan Yin Bodhisattva to perform miracles and to bless you, so that you would efficaciously have your wish fulfilled in the near future. During acute or severe illness you can also recite this mantra to ease the pain.

For this mantra to be effective and efficacious, the prerequisite is that you must have a pure and clean mind without scattered thoughts, and that you have sufficient virtues as the foundation. Otherwise, the recitation of this mantra may even lead to undesired results. Recitation of this mantra should commence only after Master Lu has performed Totem Enquiry for you.

Recite as needed: Generally 21, 27 or 49 times per day; can be recited day or night.

Prayer: Before reciting this mantra, you can say your prayer or wish as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to have good health, or success for <specific issue>. May Guan Yin Bodhisattva perform miracles.”

## Important Information about Little Houses

### Basic Knowledge and General Practices for Transferring Merits

1. On a plain piece of yellow paper (use normal copy paper), regardless of the thickness, draw a rectangle, 3 inches in width and 4 inches in height. On one of the 3-inch lines, draw an isosceles trapezoid to make the shape of a house with a slanted roof. This is the so-called “*Little House*” (Hsiao Fang Tzu). It is best to download the sample form from the website, <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)> and print it on a piece of yellow A4 paper. Cut the paper into four pieces so that each *Little House* is a rectangular piece of paper. Please do not cut the *Little House* according to its shape along the black lines printed on the form. On the upper right hand side of the *Little House*, use a blue or black ink pen to write the name of the merit receiver. If it is to be offered to one’s Karmic Creditor, then address it to the “Karmic Creditor of <full name>”. If it is to be offered to a child that was aborted or miscarried, then address it to “The child of <full name of the mother or father>”. Generally you should write the full name of the mother. If you do not know the full name of the mother, then you can write the full name of the father. If it is to be offered to a deceased relative or friend, then address it to “<full name of the deceased>”. On the lower left hand side of the *Little House*, write the full name of the reciter, as well as the date of completion for reciting the *Little House*, or the date for burning the *Little House* (yyyy/mm/dd). Please note that the reciter must sign the *Little House*. For the date, you can write the numbers in Arabic form, or in English in block letters.

2. Find a quiet place and time to perform recitations. Avoid interruptions from phones or knocking on the door. If you are interrupted while you are reciting a short mantra, then you should try your best to finish reciting it before attending to other tasks. For longer sutras, you should excuse yourself to Buddhas and Bodhisattvas by reciting “Om Lai Mu So Ho” once to pause your recitation. Once you have finished attending to other tasks, you can resume by reciting “Om Lai Mu So Ho” once again.

3. Each time before you recite sutras or mantras for the *Little House*, you can recite the **Great Compassion Mantra** (Ta Pei Chou) several times to enhance your spiritual power. The order in which you recite the sutras and mantras for the *Little House* does not matter. It is best not to recite the *Little House* when

you are feeling unwell or emotionally unstable. This is because reciting the *Little House* consumes energy, and if you cannot maintain focus then it would not be as effective.

4. Each time you finish reciting a sutra or mantra, use a red pen to put a dot inside the circle corresponding to the one that you have just recited. You can also recite a number of sutras or mantras and then dot the circles all at once. Please note that you must use a red pen, and you must only put a red dot, not a tick or a cross. In addition, you must not put the dot before you finish reciting. The red dot should only be a small one; it should not fill up the entire circle. The number of times that you recite should not be less than the number required on the *Little House*, but it is alright to recite more than the required number.

5. You can recite out loud, softly, or in your mind. The best method is to recite softly. The full title of each sutra and mantra should be recited each time before you recite the sutra and mantra. For example, before reciting the **Great Compassion Mantra**, you should recite the full title: **Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni**<sup>4</sup>. You should avoid reciting the **Heart Sutra** (Hsin Ching) and the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) after 10PM, or during extreme weather, including heavy rain, thunderstorm, and lightning. Some slight pronunciation variations are acceptable, as long as they are not too far from the correct pronunciation. You can recite the **Dharani to Patch Flaws in Recitation** (Pu Chueh Chen Yan) 7 times at the end of your recitation. English speakers can recite the sutras and mantras according to the Wade-Giles Romanization or Hanyu Pinyin and achieve the same effects. It is best if you can recite the sutras and mantras from memory.

6. For each *Little House*, you do not need to finish reciting all four types of sutras and mantras in one day. Generally, you should finish reciting a *Little House* within 7 days to avoid prolonged delays. Once you have finished, you can fill in the completion date (you can also fill in the date on the day that you are burning the *Little House* if you are not burning it on the day that you finish reciting it). You should burn the *Little House* in a dedicated bowl or plate. The

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<sup>4</sup> The title of each sutra and mantra is given in English, with the Wade-Giles Romanization given in brackets. It is recommended to recite the title according to the Wade-Giles Romanization or Hanyu Pinyin.

material can be ceramic or china, but metal material should not be used. The bowl or plate that you use for burning the *Little House* should not be placed on the altar, but should only be placed on the floor or on a chair near the altar. If you have an altar at home, you should make incense offerings, make full prostrations, and then use the oil lamp on the altar to light the *Little House*. If you do not have an altar at home, you can offer the Heart Incense<sup>5</sup>, and then use a lighter or matches to light the *Little House*. You can burn *Little Houses* on your balcony, near the window in your living room, or in your backyard. Ensure that the entire piece of paper is thoroughly burnt; otherwise the *Little Houses* may not be as effective. You can use metal tweezers to hold the *Little House* and burn it. The best times to burn *Little Houses* are 8AM, 10AM and 4PM. Any other time during day time on a sunny day would also be alright. Generally, the period between 6AM and sunset is suitable for burning *Little Houses* if the weather is good. Please do not burn them after sunset, or on a cloudy or rainy day, unless it is urgent, for example, if the Karmic Creditor is being very demanding, or during times of severe illness, etc. Finally, you can wrap up and discard the ashes. Please note that you should not flush the ashes in the toilet or scatter the ashes in the open.

7. After you burn *Little Houses*, if you dream of a deceased person or a child that was aborted or miscarried that you are currently transferring merits to, then it means the *Little Houses* have taken effect. If in the dream, they are dressed cleanly with a pleasant expression and visiting you in a bright environment, then it means that they have received the *Little Houses*. If the conditions are not good in the dream, then it means that the transferring of merits is not yet successful, and you should continue to recite *Little Houses*. Generally, for a child that was aborted or miscarried, you need at least 7 *Little Houses*, and it would be best if you can recite 21 or more *Little Houses* (21 or more *Little Houses* is required for the foreign spirit to be reborn as a human). If you dream of a deceased person, you need at least 7 *Little Houses*. Generally, if there are Karmic Creditors at home, you can first offer 4 *Little Houses*, and then offer a few more depending on the situation.

8. The above method for transferring merits is applicable for deceased persons (can be your Karmic Creditor, a deceased relative or friend, a Karmic Creditor

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<sup>5</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

of your house, or a child that was aborted or miscarried). The number of *Little Houses* required depends on your intuition and your situation. If you wish to transfer merits to animals, you should recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou). For example, 108 times for a cow; 49 times for a pig, sheep and mouse; 7 times for a fish, crab and chicken; 3 times for a shrimp or prawn; and once for a mosquito and an ant.

### Reciting Little Houses

Before you recite the *Little House*, you can say your prayer as follows, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver> (can be your Karmic Creditor, a deceased relative or friend, a Karmic Creditor of your house, or a child that was aborted or miscarried).” Please keep your prayer short and simple, but it is also alright even if you do not state anything. As soon as our thoughts arise, the thoughts are precisely recorded in the spiritual world.

### Burning Little Houses

If you have an altar at home, you should make incense offerings, and then make full prostrations. Sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.” Before burning *Little Houses*, you can raise the *Little Houses* slightly above your head, and then place them on your altar. Kneel down and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.”

When you are burning *Little Houses* (it is best to burn from top to bottom, starting from the upper right hand corner where it says “Offer To”), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.” You can then light the *Little Houses* using the oil lamp on your altar. While you are burning *Little Houses*, please do not recite or say anything extra. You should only say the prayer, “May the Great Merciful and Great

Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.”

After you finish burning *Little Houses*, you can say the following, “With my sincere prostration, I hereby express my deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva for protecting and blessing me, <your full name>, so that I can have good health, and a safe and fortunate life. Please help me to offer the *Little Houses* to <name of the merit receiver>. Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva.” You can then make a prostration.

If you do not have an altar at home, you can burn *Little Houses* on your balcony, near the window in your living room, or in your backyard. You should offer the Heart Incense<sup>6</sup> and then sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.” You can then recite the *Great Compassion Mantra* (Ta Pei Chou) once and the *Heart Sutra* (Hsin Ching) once. Raise the *Little Houses* slightly above your head, and then bow to the sky three times, or visualise yourself making full prostrations, and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.” Finally, you can burn the *Little Houses*. The procedure for after burning the *Little Houses* is the same as described above.

*Little Houses* can be obtained from Guan Yin Tang free of charge. We also mail or fax to overseas devotees. Our address is: The Miramar, Suite 271 Level 1, 398-408 Pitt Street, Sydney NSW 2000, Australia.

Should you need any clarifications, please contact us on +61 2 9283 2758 or [info@GuanYinCitta.com](mailto:info@GuanYinCitta.com).

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<sup>6</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

## 001 Regarding reciting Little Houses for beginners

**Q001:** I am a beginner and I have never recited *Little Houses* (Hsiao Fang Tzu) before. Recently I began reciting the **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching), and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen). Can I now recite sutras and mantras for the *Little House*?

**A001:** Master Lu once said, beginners can recite 7 *Little Houses* as the first batch and address them to their Karmic Creditors. (The exact number depends on the individual's situation). In general, you should recite *Little Houses* under the following circumstances:

- You are visited by deceased persons in your dreams. You need to recite 7 *Little Houses* for each individual. Address the *Little Houses* to: "<full name of the deceased person>". If you do not know the name of the deceased person, you can address them to the "Karmic Creditor of <your full name>".<sup>7</sup>
- If you experience sleep paralysis, or if you dream of someone chasing after you, give you money or gifts, ask for money or gifts from you, offer food to you etc, it is recommended that you recite 4 to 7 *Little Houses* and address them to the "Karmic Creditor of <your full name>".
- You are experiencing sudden illness or misfortune in life. You can recite 7 *Little Houses* and address them to the "Karmic Creditor of <your full name>".
- You notice that you constantly have a bad temper, or are having frequent conflicts with people around you for no particular reason. You can recite 7 *Little Houses* and address them to the "Karmic Creditor of <your full name>".
- You sense that foreign spirits are occupying your body. Your intuition is very important. You can recite 4 to 7 *Little Houses* and address them to the "Karmic Creditor of <your full name>".
- If you had an abortion, miscarriage, or ectopic pregnancy before, you need to recite at least 7 to 21 *Little Houses* for each child. You can address them to "Child of <mother's full name>". Please do not add

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<sup>7</sup> Your name should always be written in full <First name, Middle name, Last name> on the Little House.

anything extra, for example, “Aborted child of <full name>”, or “n-th child of <full name>”, etc. After you have recited the *Little Houses*, if you dream of well-dressed children looking very happy, generally it means they have proceeded to a better place. On the contrary, if the condition in the dream does not appear to be very good, it means that the children have not proceeded to a better place and you should continue to perform the transferring of merits to them by reciting *Little Houses*.

- For more details, please refer to **Important Information about Little Houses**.



## 002 Regarding changing names

**Q002:** Do we burn the *Application for Name Change* (Kai Ming Sheng Wen) after we pray to Guan Yin Bodhisattva and ask for protection? What is the best time and location, and how should we perform the ritual? I just downloaded the application form and I would like to make name changes for my child and myself. Please advise.

**A002:**

- Your name represents your souls and spirits. When your name is called, your souls and spirits follow your name. When a person is born, the name written on the birth certificate is also recorded in the spiritual realms, including the heavens and underworld. If you have changed your name for over one year, your new name may also have dynamic spiritual effects. However, if you have changed your name, it is best to lodge the *Application for Name Change*. If you have not lodged the application, it is best to use your original name on your birth certificate to perform recitations and to address your *Little Houses* (Hsiao Fang Tzu).
- When you lodge the *Application for Name Change*, you are also updating your new name with Buddhas, Bodhisattvas, officers who are in charge of name changes in the heavens and the underworld, and all other spiritual beings.
- You can download the *Application for Name Change* form from <www.GuanYinCitta.com>. Print the application form on a piece of A4 sized, yellow paper. [See ***Appendix C: Application for Name Change***].
- Fill in your original name and your new name. On the application form, fill in your original name where it says, “Devotee’s original full name”, and fill in your changed name where it says, “Now changed to” and “Devotee’s full name”. If you are completing the application form for your child, please also write the date of birth of your child, e.g. 2001/12/31 (according to the Gregorian calendar).
- Please fill in your current location on the form (e.g. “Beijing, China” or “Sydney, Australia”). Please also fill in the date that you burn the form.
- It is best to burn the application form on a sunny day. The best times are 8AM, 10AM and 4PM.
- You can also hand write the form on a piece of A4 sized, yellow paper.

- If there is an altar at home, then you need to offer incense and oil lamp(s) to Buddhas and Bodhisattvas. Read out the text on your application form in front of the altar (you may kneel down). Recite the **Heart Sutra** (Hsin Ching) 7 times and the **Great Compassion Mantra** (Ta Pei Chou) 7 times, and then you can burn the application form (burn from top to bottom).
- If there is no altar at home, then you need to go to a temple to lodge your application. Make a full prostration to every Buddha and Bodhisattva in the temple, and then read out the text on your application form in the shrine where Guan Yin Bodhisattva is worshiped, “I, <your full name>, come to, <name of the temple>, today to pay my respects to all the Buddhas and Bodhisattvas. I sincerely ask the Great Merciful and Great Compassionate Guan Yin Bodhisattva to witness and verify that my original name was <old name> and now my name has changed to <new name>. I sincerely invite all the Buddhas and Bodhisattvas in this temple to be my witnesses.” Recite the **Heart Sutra** (Hsin Ching) 7 times and **Great Compassion Mantra** (Ta Pei Chou) 7 times, and then you can burn the application form in the urn where the incense sticks are burnt (burn from top to bottom).
- You only need to lodge your application once. If you feel that your name change has not been successful, you can lodge your application multiple times until it is successful.
- It is best if you can lodge the *Application for Name Change* yourself. If a child is too young and is unable to lodge the application, parents or other family members can also lodge the application on behalf of the child.
- You do not need to lodge the application for a deceased person. You can address the *Little Houses* to the full name of the deceased that was used before the deceased passed away.
- If you are unsure of your original name, for example, if you were adopted, then you can lodge the *Application for True Name*<sup>8</sup>. You can download the *Application for True Name* form from <www.GuanYinCitta.com>.
- To determine whether the *Application for Name Change* has been successful, you can recite *Little Houses* to the “Karmic Creditor of <your

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<sup>8</sup> Please refer to Q&A 102 “Application for True Name”.

new full name>”. After you recite and burn the *Little Houses*, observe if you are still suffering from headaches, bad temper, or nightmares. You can judge whether your application has been successful by the resulting effects of the *Little House*. If the effects are positive, then it indicates that your *Application for Name Change* has been successful. Please refer to Q&A 081 “Regarding how to determine if the Application for Name Change is successful”.

## 003 Regarding conflicts in relationships

**Q003:** How do we solve conflicts in relationships, especially if the husband and wife are said to be antipathetic to each other by fate, according to Chinese fortune tellers? We are following the Guan Yin Citta Dharma Door taught by Master Lu and performing recitations, but we still cannot resolve the issues. We are reciting the ***Mantra to Untie Karmic Knots*** (Chieh Chieh Chou) every day, but we want to seek an effective “cure”. This problem is very destructive, and we have seen many marriages break down because of it.

**A003:** Antipathetic relationships do exist in marriages. If the reading of your marriage (usually based on matching the husband’s date of birth with the wife’s in Chinese fortune telling) does show an antipathetic relationship, you can consider the following methods to resolve the conflicts.

- First of all, you should sleep in different rooms.
- Each person should recite the ***Mantra to Untie Karmic Knots*** (Chieh Chieh Chou) 21 to 49 times per day to untie the negative knots.
- The following sutras and mantras have a success rate of 50% (individual results may vary).
  - Recite the ***Heart Sutra*** (Hsin Ching) for each other 7 to 21 times per day.
  - Recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) to repent and eliminate the karmic obstacles due to negative karmas that have caused the relationship to be antipathetic.
- If after a period of time, reciting the above sutras and mantras do not improve the situation, you should recite *Little Houses* (Hsiao Fang Tzu) for each other. Address the *Little Houses* to the “Karmic Creditor of <your partner’s name>”. You can recite more *Little Houses* if required.

## 004 How to determine if foreign spirits are occupying our body?

**Q004:** We live in China, and we are not always able to call through into the radio program, “The Art of Applying Comprehensive Metaphysics”, for Master Lu to perform Totem Enquiry and to help us solve problems related to foreign spirits. So we would like to ask Master Lu, how do we know when we can stop reciting *Little Houses* (Hsiao Fang Tzu), based on the feelings that we experience in our body? When are we able to recite just for the purpose of self-cultivation, instead of transferring merits to foreign spirits?

**A004:**

- If you experience headaches when you perform recitations (you usually don't have headaches, only when you are performing recitations), then it means that your Karmic Creditor is giving you signals indicating that you should recite *Little Houses*. You can recite 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If you see deceased relatives or friends in your dreams, it is best to recite *Little Houses* for them (7 *Little Houses* for each person).
- If you are sick, for example having a fever, it is usually caused by your Karmic Creditors. You should recite 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If you have a bad temper and get angry easily, or you are constantly having conflicts with people for no particular reason, you can recite 4 to 7 *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If you experience something unusual at home, for example you hear unusual sounds in the kitchen, or your television and lights switch on and off on their own (they are not broken), you should recite 4 to 7 *Little Houses* and address them to the “Karmic Creditor of the house of <full name of the occupant>”.
- If you have been experiencing misfortune for a period of time. You can recite 4 *Little Houses* and address them to the “Karmic Creditor of <your full name>”.
- If you are reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 3 to 7 times for your Daily Recitation, then you can recite

approximately 3 *Little Houses* every week and address them to the “Karmic Creditor of <your full name>”.

- The number of *Little Houses* that you need to recite depends mainly on your own feelings. If you sense that you need to recite *Little Houses*, then you can recite 2 to start with. In the above situations, once you have finished reciting the basic required number of *Little Houses*, and your situation still does not seem to be completely resolved, you can recite an extra 2 to 4 *Little Houses*.
- Otherwise, if everything is going smoothly in your life and you have good health and pleasant dreams every night, it is best not to recite too many *Little Houses*.

## 005 Regarding decoration of the altar

**Q005:** Could Master Lu advise on the basic requirements and areas of concern regarding the decoration of an altar at home from the metaphysics perspective?

**A005:** The basic requirements for altar decoration at home are as follows:

- The altar must not be near a toilet (the toilet door should be closed at all times).
- The altar must not face the kitchen directly.
- The altar must not be placed on top of the television, refrigerator, or below an air conditioner. If it is close to the television or if it is in an untidy environment, you can use a shelf with a wooden door as the altar. During the day when you are not offering incense, you can close the door. When you are offering incense, please do not switch on the television. In addition, you should not use a transparent glass screen to cover the statues or images of Buddhas or Bodhisattvas.
- You should not place the altar in the bedroom of a couple (the bedroom of an elderly couple would be alright).
- You can place the altar in single bedrooms, but the foot of the bed should not face the altar.
- You should not place the altar on a balcony that is extended out from the building (i.e. it is not attached to the ground). However, if the balcony is inside the building then it would be alright, e.g. sunroom.
- All statues and images of Buddhas and Bodhisattvas, as well as other Dharma instruments, including oil lamps, urn, etc should not be placed on an extended fixture, i.e. it must have tables, chairs, or frames etc that is connected to the ground to hold up the surface.
- The best location to make offerings and pay respects to Buddhas and Bodhisattvas is near a window where it is bright. The back of the altar should not be facing a window. The altar must be placed against a wall, and the surrounding should not have any mirrors.
- Please do not place unrelated objects or books underneath the altar. Sutras and Dharma instruments would be alright.
- The altar should not be too high or too low. It would be best if the statues or images of Buddhas and Bodhisattvas on your altar are slightly

above the eye level (if they are too low, you can place something underneath to increase the height).

- The altar should have oil lamps (offering of oil lamps can improve your eye health), and water (one cup of water for each statue or image of Buddhas and Bodhisattvas and should be changed daily. Please do not drink the water directly from the cup used for offering).
- The altar should have an urn for the offering of incense. You can make incense offering once in the morning and once at night. The time for incense offering should be kept consistent and the best times in the morning are 6AM, 8AM and 10AM, and the best times at night are 6PM, 8PM and 10PM.
- It is best not to have too many statues or images of Buddhas and Bodhisattvas on the altar.
- If conditions allow, you can make offerings of fresh fruits (change the fruits once a week) and fresh flowers (offering fresh flowers can improve your physical attractiveness). Generally, fruit and flower offerings should be made once a week.
- The best location for the altar is sitting south and facing north (for the southern hemisphere), or sitting north and facing south (for the northern hemisphere). However, if your current conditions do not allow you to place the altar this way, other directions are also acceptable.



## 006 Regarding lodging the Application for Convincing Family Members

**Q006:** During one of Master Lu's radio programs, he mentioned that we can write the name and date of birth of our family member(s) on a piece of paper, and bring it to Guan Yin Tang to pray for our family member(s) so that they will soon believe in Buddhism. I want to give this a try. Can I do this at the altar at home? Do I need to lodge an application for this?

**A006:**

- It requires tremendous merits to have both partners cultivating together, or to have the entire family performing recitations and learning Buddhism. If you have already started your cultivation, you can gradually introduce your family members to the Guan Yin Citta Dharma Door. You can give your family members some of Master Lu's books, and ask them to listen to the radio program if they understand Chinese. If your family members are not interested, you cannot force them. It is best to respect the karmic conditions and go with the karmic flow, rather than to go against it.
- You can recite the **Heart Sutra** (Hsin Ching) at least 7 times per day for each of your family members. Before you begin your recitation, you can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect <your family member's name>, help <family member> to gain wisdom, believe in Buddhism and start performing recitations." You can continue doing this for as long as necessary.
- When you recite the **Heart Sutra** for your family members, it is best not to tell them to prevent their negative emotions from arising, as this can easily lead them to generate negative verbal karmas.
- If after 6 months, your family members still do not believe in Buddhism, you can lodge an application to Guan Yin Bodhisattva and state your prayer.
  - Download the *Application for Convincing Family Members* from <[www.GuanYinCitta.com](http://www.GuanYinCitta.com)> [See **Appendix E: Application for Convincing Family Members**]. Print the application form on an A4

- sized, yellow piece of paper (note that this application should **NOT** be burnt).
- Use a black or blue pen to write the full name and date of birth (e.g. 2001/12/31) of your family member (according to the Gregorian calendar), and your full name.
  - Every day during day time (the best time is 8AM), make oil lamp offerings, candle offerings and incense offerings at your home altar.
  - Read out the text on the application form once, and then place the application form on the altar. If your altar has limited space, you can place the application form underneath the urn.
  - Make full prostrations.
  - Recite the **Heart Sutra**, generally 7 times or more.
- The above procedure for lodging the *Application for Convincing Family Members* can be performed once a day, every day.
  - This is a very serious Dharma Service and it is best to be performed after you have recited the **Heart Sutra** for your family members for a long period of time (usually longer than one month). You should perform this without informing your family members to prevent their negative emotions from arising, as this can easily lead them to generate negative verbal karmas.
  - Once the application has been successful, the application form can be put aside for 1 to 2 months. After this time, you can place the application form in an envelope and then discard it. Please note that the application form should **NOT** be burnt.
  - If you do not have an altar at home, please refer to QA106, “Lodging the Application for Convincing Family Members without having an altar at home”.

## 007 Regarding landscape paintings of water and mountains

**Q007:** Dear Master Lu, we would like to ask for your advice regarding landscape paintings of water and mountains. What are the requirements for these paintings as home decorations? Do we need to place the paintings behind the statues or images of Buddhas or Bodhisattvas? Can we place these paintings in other rooms in the house? What are the meanings behind the contents of these paintings, especially the requirements for the water? According to Feng-Shui, waterfalls are not a good choice for paintings. In addition, what about the direction of the water flow? Is it true that the water should flow inwards instead of outwards? Ocean waves and huge tides are also not very good according to Feng-Shui. Could you please let us know if there are other requirements? Please advise. Thank you very much.

**A007:**

- There are many places that you can place landscape paintings of water and mountains:
  - Behind statues or images of Buddhas or Bodhisattvas, or behind the altar to block negative energies.
  - Above the bathroom door on the outside (not on the door. If the space between the door and the ceiling is too small, you can also place it on the wall on either side of the bathroom door) to prevent the negative energies from coming out (it is as if there is a mountain above the bathroom door and there is water flowing underneath; your bathroom door is just a small hole underneath the mountain, so the negative energies cannot escape).
  - Above the bedroom door to prevent negative energies from entering the bedroom.
  - If the doors of two rooms are facing each other, you can also place the paintings above the doors.
- Certain locations are unsuitable for large paintings, such as above the bed, since it would be as if a mountain is pressing down on your head. Generally, small paintings would be alright.
- The best landscape paintings have a large mountain sitting above still water, with valleys and hills in the far background, but the mountains

should not have sharp peaks (water itself is always flowing, including still water). A waterfall in the landscape painting is alright as well, as long as the waterfall is not overly aggressive.

- The painting must be blessed to activate the water and mountain for the painting to take effect.
- The painting can be an oil painting, a water painting, or a printed image, as long as it does not appear to be too unnatural.
- It is best not to use paintings of deceased artists, as these paintings tend to attract foreign spirits. The painting should not have large figures of people or animals, as these figures also tend to attract foreign spirits.

## 008 Regarding the prayer before reciting Little Houses

**Q008:** Master Lu, how should we pray to Buddhas and Bodhisattvas before we recite *Little Houses* (Hsiao Fang Tzu)? How do we sincerely ask protection and blessings from Buddhas and Bodhisattvas?

**A008:**

- Before you recite *Little Houses*, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva help me, <your full name>, to offer the *Little Houses* to <full name of the merit receiver> (can be your Karmic Creditor, a deceased relative or friend, a Karmic Creditor of your house, or a child that was aborted or miscarried).” Please keep your prayer short and simple, but it is also alright even if you do not say anything. As soon as our thoughts arise, the thoughts are precisely recorded in the spiritual world.
- You can write the above prayer down, and recite your prayer once each time before you recite *Little Houses*. Gradually, you will be able to remember your prayer.
- Some foreign spirits in the underworld or *Asura* realm tend to refuse to proceed to a higher level in the realms. Instead, they transfer the merits from *Little Houses* into their currency or energy and spend it all. Sometimes no matter how many *Little Houses* we recite for them, the transferring of merits would not be successful. It is best to ask Buddhas and Bodhisattvas to protect and bless them so that they can transform the merits into energy and help them to proceed to a better place.

## 009 Regarding suffering from headaches when performing recitations

**Q009:** Master Lu, I have started to recite the *Little House* (Hsiao Fang Tzu) for the two babies that I aborted. I just finished the first *Little House* and I have been suffering from headaches for two days. What is going on? What should I do? Please advise!

**A009:**

- Generally, if you suffer from headaches when you perform recitations, this is a signal given by foreign spirits asking you to speed up your progress in reciting *Little Houses*.
- It may be your deceased children or other Karmic Creditors who are giving you these signals. You must be persistent and continue to recite.
- Now that you can recite *Little Houses*, your Karmic Creditors would come and ask you to repay your karmic debts.
- Some people might say, "Then it would be better for me to not recite, so I won't have to suffer from headaches." This is not true. It is better to use *Little Houses* to repay your karmic debts now. If you don't recite now, you will repay your karmic debts in other forms later, such as suffering from illness, experiencing misfortune, or being involved in car accidents.
- For the recitation of *Little Houses* to be effective, you must perform your Daily Recitation as the foundation. Most importantly, you should mindfully and respectfully recite the ***Great Compassion Mantra*** (Ta Pei Chou) to increase your spiritual power, and you will become better at reciting *Little Houses*.

## 010 Regarding having the toilet door closed at all times

**Q010:** I have a question to ask Master Lu. You mentioned that we must always keep the bathroom door closed. If we close the door there is no airflow, then when we open the toilet door the air is very stuffy. As a result, we are now using the toilet with the door open. Do we need to close the door when we use the toilet? Some bathrooms have a small window, should we keep the window open? Some bathrooms also have ventilation fans, should we keep them on? When there is no air circulation, the air is still stuffy even if we open the window. We often hang our washed clothes in the bathroom to dry, is it alright to do so? Would the negative energies become attached to our clothes? My questions are quite ignorant, but I ask Master Lu for guidance. Thanks and take care!

**A010:**

- The bathroom door should be closed at all times (including when you take a shower or bath and when you use the toilet). You mentioned that the air is stuffy when the door is always kept closed. It means that the bathroom has been affected by negative energies, and these energies have been trapped in the bathroom. It is better to keep these negative energies inside the bathroom than releasing these energies to the rest of the house.
- You can place an air freshener in the bathroom, and one in the toilet. They are not expensive and will improve the quality of the energy field.
- You can open the window and leave the ventilation fan on in the bathroom (you should close the window at night time).
- If you hang your clothes in the bathroom, the negative energies will become attached to your clothes. It is best not to drink or boil water from the bathroom tap. The negative energies will affect the molecular structures in the water and make you unwell.
- You can place a landscape painting above the bathroom door on the outside. If the space between the door and the ceiling is too small, you can also place it on the wall on either side of the bathroom door.

## 011 Regarding maintaining focus when performing recitations

**Q011:** Master Lu, how can we maintain our focus when performing recitations? Currently when I perform recitations, I constantly have distracting thoughts and think about something else. Please advise.

**A011:**

- One of the reasons for reduced effectiveness is that you are not focused when you perform recitations. For example, if you are thinking about your family members when you are reciting for yourself, then a portion of the merits may be transferred to them.
- How can you maintain focus when you perform recitations? Before you begin your recitation, you can gaze at the sky for 1 to 3 minutes and don't think about anything. Once you have cleared your mind you can begin your recitation.
- When performing recitations, it is best to visualise what you have prayed for, or visualise the image of the Great Merciful and Great Compassionate Guan Yin Bodhisattva. Then you can mindfully listen to your own voice while you recite. This way, your thoughts would not wander.
- When you recite the **Heart Sutra** (Hsin Ching) for your Daily Recitation (Kung Ko), you can add the following line to your prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, grant me wisdom and help me to maintain focus when I perform recitations".
- If you are having too many distracting thoughts when you are performing recitations from memory, you can take out your sutra booklet and recite by reading.
- When performing recitations, you should unite your mind with your energy (combine your mind with your energy field together as a whole), unite your voice with your energy (combine your voice with your energy field together as a whole), and unite your body with your mind (combine your body with your mind together as a whole). If you can achieve these three uniting processes, you will have very positive effects from performing recitations.



## 012 Regarding experiencing tingling when performing recitations

**Q012:** Hi Master Lu, I am currently reciting the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 times in the morning. I only experience tingling when I recite the **Eighty-eight Buddhas Great Repentance**. I do not feel the tingling sensation when I am not reciting. The tingling is only on certain parts of the body and it is not severe, just a minor sensation.

**A012:**

- If you experience tingling only when you recite the **Eighty-eight Buddhas Great Repentance**, and not at any other times, that means your karmic obstacles due to negative karmas are giving you signals. This is in fact the best opportunity to eliminate your karmic obstacles due to negative karmas. (During the radio program, “The Art of Applying Comprehensive Metaphysics”, the callers often ask about the amount and location of any black energy clouds or patches. They are actually asking about the location of their karmic obstacles in order to provide specific treatment targeting their symptoms).
- The best solution for eliminating karmic obstacles is to combine the recitation of the **Eighty-eight Buddhas Great Repentance** with *Little Houses* (Hsiao Fang Tzu). You can recite the **Eighty-eight Buddhas Great Repentance** 3 times per day (for 2 to 3 months) or 7 times per day (for 1 month). Before you recite you can say, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate the karmic obstacles due to negative karmas in <the body or parts of the body> (in this case, where you feel tingling).” During this period, it is best to combine it with the recitation of 3 *Little Houses* per week and address them to the “Karmic Creditor of <your full name>” until you have completely recovered. If you experience pain on a particular part of the body and the pain intensifies, it is very possible that some karmic obstacles due to negative karmas have been activated. You should burn 4 to 7 *Little Houses* as soon as possible.

## 013 Regarding group cultivation and End-of-Life chanting

**Q013:** Hi Master Lu, I was very lucky to have you perform Totem Enquiry for me. You told me that I have a lot of karmic obstacles due to negative karmas. I know that I am getting old and should repay my karmic debts as quickly as possible. I would like to ask: can I invite a friend, a classmate, or a lay Buddhist to help me and recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) with me? Would this be beneficial to me?

**A013:**

- Asking someone to perform recitations for you is a very serious issue. If you invite someone who is well cultivated to help you, then you will experience positive effects.
- If you invite someone who has not cultivated well, then not only will you not achieve positive effects from the recitation, this person is also likely to reduce your merits or even take your merits away from you.
- For example, if an owner asks a greedy person to be his accountant – in the end the accountant will become very rich and the owner will have no money left.
- Therefore, you cannot arbitrarily ask someone to recite for you. You must ensure that this person is not ill, and you must clearly understand this person's background. This person must also have enough spiritual power and virtues, a kind heart, and be free of karmic obstacles due to negative karmas. Most importantly, it is best if you can find someone who is also cultivating under the Guan Yin Citta Dharma Door. It is recommended that you ask this type of person to recite for you.

## 014 Regarding walking under trees at night

**Q014:** Master Lu, when I walk home at night I often walk under trees. Recently, I have been feeling scared so I started to recite the **Great Compassion Mantra** (Ta Pei Chou) while walking. I don't know why.

**A014:**

- Trees have “Yin” energies rather than “Yang” energies. In Chinese, there is a saying, “green trees connect together to form “Yin” energies”. When the heat from the sun is strong, people go under trees to avoid the sun. What they are actually doing is avoiding “Yang” energies by hiding under a “Yin” object. It is alright to be under trees while the sun is out during the day.
- At night, it is best not to be under trees, since night time is already full of “Yin” energies.
- Generally, people who are cultivating and performing recitations would not be too affected by this situation.
- When you walk under trees at night, you can recite the **Great Compassion Mantra**. It is best to avoid reciting aloud, as it may attract unnecessary trouble.

## 015 Regarding recitation beads

**Q015:** Master Lu, what should we be aware of regarding the use of recitation beads when we perform recitations?

**A015:**

- Buddha beads or recitation beads are Dharma instruments. Like all Dharma instruments, you must use them appropriately, and you should not misplace them or misuse them. If you are unable to protect these Dharma instruments or use them mindfully, it is very disrespectful to Buddhas and Bodhisattvas, so it would be better not to use them at all.
- It is best to select recitation beads that are made of wood, preferably sandalwood. The colour should not be too dark.
- A lay Buddhist should not wear the long recitation beads (usually with 108 beads) around the neck. A layperson does not have the qualifications to wear these long beads. Only venerable masters and abbots with over ten years of cultivation are suitable for wearing them around the neck.
- When using the recitation beads, use your right thumb to transfer the bead across and use your left thumb to receive the bead. When performing recitations, you can visualise the image of the Great Merciful and Great Compassionate Guan Yin Bodhisattva.
- When performing recitations, it is best not to hold the recitation beads single-handed. You should use both hands (right hand for transferring and left hand for receiving).
- You can also use an electronic counter or your fingers to count, or record the numbers on a piece of paper.

## 016 Regarding dreams about killing people and setting things on fire

**Q016:** Master Lu, I have followed your instructions and have been performing Daily Recitation (Kung Ko) for three months. Recently I had a dream that I was fighting with someone and then I killed him. I was scared when I woke up. Is this bad?

**A016:**

- If you have dreams about killing people, setting things on fire, chasing people, or being chased by others, it means that your souls and spirits have been to the underworld. These types of dreams usually have two meanings.
- The first meaning is that the dreamer is suffering from tremendous pressure and cannot let it go, leading to dreams such as these. This kind of dream usually occurs immediately after you fall asleep.
- The second meaning is that you are fighting with foreign spirits. This kind of dream usually occurs in the morning just before you wake up. When you have this kind of dream, regardless if you won or lost, it is best to resolve the conflicts. You should recite 7 *Little Houses* (Hsiao Fang Tzu) and address them to the “Karmic Creditor of <your full name>”.

## 017 Regarding having an extra breath when burning Little Houses

**Q017:** Master Lu, when I was burning *Little Houses* (Hsiao Fang Tzu), I suddenly had an extra breath of air in my mouth. What does this mean? How should I exhale it out?

**A017:**

- If you have an extra breath of air in your mouth while you burn *Little Houses*, it is very likely to be related to foreign spirits. You should exhale this breath of air out, and at the same time thank Guan Yin Bodhisattva in your mind.
- Foreign spirits enter and exit our body through several locations, including the neck, back of the head, eyes, mouth and forehead.
- When you exhale, you should do it slowly and gently. You do not need to have your mouth wide open, and you can let the extra breath of air exit out of your system through the spaces between your teeth.

## **018 Can we put away statues and images of Buddhas and Bodhisattvas when not praying to them?**

**Q018:** There is an old lady who lives with four or five people in one bedroom. The only bright place in the house is the bedroom. Can she take out the statues and images of Buddhas and Bodhisattvas when she is performing her recitations or prayers, and then put them away when she finishes?

**A018:**

- This is not very good. It would be better to not have the statues or images at all.
- You can offer the Heart Incense<sup>9</sup> in your mind while you recite and pray to Buddhas and Bodhisattvas. It is alright to just visualise Buddhas and Bodhisattvas in your mind. Constantly taking out and putting away statues or images of Buddhas and Bodhisattvas is not respectful. It is like constantly staying at a hotel without a proper home – it is not stable.
- We must be mindful. If your place is small, or some family members at home do not believe in Buddhism and often speak inappropriately, it is best not to have statues or images of Buddhas and Bodhisattvas at home to prevent the generation of negative verbal karmas.

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<sup>9</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.

## 019 Regarding burning Little Houses in Buddhist temples

**Q019:** Hi Master Lu, after we finish reciting *Little Houses* (Hsiao Fang Tzu), can we bring them to Buddhist temples to burn them?

**A019:**

- It is best not to burn *Little Houses* in Buddhist temples.
- If you do not have an altar at home, you can burn the *Little Houses* on your balcony, near the window in your living room, or in the backyard.
- You should offer the Heart Incense<sup>10</sup> and then sincerely invite Guan Yin Bodhisattva by saying the following three times, “Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva, saviour of suffering and disasters.” You can then recite the **Great Compassion Mantra** (Ta Pei Chou) once and the **Heart Sutra** (Hsin Ching) once.
- Raise the *Little Houses* slightly above your head, and then bow to the sky three times, or visualise yourself making full prostrations, and say the following prayer: “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to offer the *Little Houses* to <name of the merit receiver; can be your Karmic Creditor, name of a deceased person, a child that was aborted or miscarried, or the Karmic Creditor of someone’s house>.”
- When you are burning *Little Houses* (it is best to burn from top to bottom, starting from the upper right hand corner where it says “Offer To”), you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.” You can then light the *Little Houses* using a lighter or matches. While you are burning *Little Houses*, please do not recite or say anything extra. You should only say the prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, with your compassion.”
- After you finish burning *Little Houses*, you can say the following, “With my sincere prostration, I hereby express my deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva for protecting and blessing me, <your full name>, so that I can have good

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<sup>10</sup> Please refer to Q&A 094 “Regarding the difference between offering the Heart Incense and real incense”.



health, and a safe and fortunate life. Please help me to offer the *Little Houses* to <name of the merit receiver>. Deepest gratitude to the Great Merciful and Great Compassionate Guan Yin Bodhisattva.” You can then make a prostration.

- Please note: Before you burn the *Little Houses*, you can recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) once, and this would enhance the effectiveness of the transferring of merits. This is particularly helpful if you are burning *Little Houses* that were recited by someone else for you. Recitation of the ***Eighty-eight Buddhas Great Repentance*** would compensate for the fact that you did not recite these *Little Houses* yourself and would help to express your thoughts of repentance and sincere respect. You can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas.” Please note that recitation of the ***Eighty-eight Buddhas Great Repentance*** before burning *Little Houses* is optional.
- Ensure that the entire piece of paper is thoroughly burnt. You can use metal tweezers to hold the *Little House* while you burn it.
- The best times to burn *Little Houses* are 8AM, 10AM and 4PM. Any other time during day time on a sunny day would also be alright. Generally, the period between 6AM and sunset is suitable for burning *Little Houses* if the weather is good. For more details please refer to ***Important Information about Little Houses***.

## 020 Regarding burying pets in the backyard

**Q020:** Hi Master Lu, our 12 year-old cat has passed away. We wrapped the cat and buried it in a hole that we dug in the backyard, together with a sutra booklet.

**A020:**

- Burying the corpses of cats or dogs is similar to burying the corpses of humans and it is not a good thing to do. It is best to take the corpse of the cat out from your backyard and bury it somewhere else. You should recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou) to transfer merits to the cat.
- You must not bury or burn Buddhist sutras. It is very disrespectful to Buddhas and Bodhisattvas, and it is a serious wrongdoing. You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 21 times to sincerely repent your wrongdoing. In general, people who have buried or burnt Buddhist sutras will experience many obstacles in life as a result.

## 021 Regarding seeing golden light when performing recitations

**Q021:** Some people see golden light when they perform recitations, and other people see green light. During Master Lu's Dharma Functions some people can see golden light around Master Lu's head. What does that mean?

**A021:**

- Buddhas and Bodhisattvas glow in golden light. In Buddhist temples, there is always golden light above the statues and images Buddhas and Bodhisattvas. It is very good if you can see golden light when you perform recitations, it means that you are seeing Buddhas or Bodhisattvas.
- If you see green light when you perform recitations, then you may be seeing foreign spirits. You should recite *Little Houses* (Hsiao Fang Tzu) and address them to the "Karmic Creditor of <your full name>".

## 022 Regarding the effects of reciting the **Eighty-eight Buddhas Great Repentance**

**Q022:** Master Lu, are the effects of reciting the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) for cultivating virtues different from the effects of reciting it for the purpose of eliminating karmic obstacles due to negative karmas?

**A022:**

- Performing recitations is like taking medication from Buddhas and Bodhisattvas. In Chinese medicine, even a good medicine formula needs a guiding medicine to enhance the effectiveness. The overall direction for the recitation of the **Eighty-eight Buddhas Great Repentance** is fixed, which is to eliminate karmic obstacles due to negative karmas. However, the prayer before reciting this sutra can vary with different individuals.
- If you are reciting the **Eighty-eight Buddhas Great Repentance** to eliminate karmic obstacles due to negative karmas, you can say the following before you recite, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and help me to repent and eliminate karmic obstacles due to negative karmas.”
- If you are reciting the **Eighty-eight Buddhas Great Repentance** to cultivate virtues, you can say the following before you recite, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, and help me to cultivate virtues.” If you do not have many karmic obstacles due to negative karmas and you recite the **Eighty-eight Buddhas Great Repentance** to eliminate your karmic obstacles, the effects of your recitation will be transformed into the accumulation of virtues. In fact, the process of eliminating karmic obstacles itself increases your virtues.
- When the black patches of negative karmas are gradually cleared from your body, you will become cleaner. Over time, the sutras and mantras that you recite, including the **Great Compassion Mantra** (Ta Pei Chou), **Heart Sutra** (Hsin Ching), and **Eighty-eight Buddhas Great Repentance** can be stored within you.

- If people experience no effects or signals after performing recitations for a period of time, it is because they have accumulated too many karmic obstacles due to negative karmas. Therefore, it is very important to recite the ***Eighty-eight Buddhas Great Repentance*** to eliminate our karmic obstacles. Once you have activated your karmic obstacles and your karmic obstacles have been transformed into foreign spirits, you need to recite *Little Houses* (Hsiao Fang Tzu) and address them to the “Karmic Creditor of <your full name>”.

## 023 Regarding the purpose of reciting the Eighty-eight Buddhas Great Repentance

**Q023:** Master Lu, my friend and I are following your Guan Yin Citta Dharma Door and we are performing recitations. After reciting the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen), my friend dreamt of people asking for sutras and *Little Houses* (Hsiao Fang Tzu). My friend is too scared to continue performing recitations. Could you please explain the purpose of reciting the ***Eighty-eight Buddhas Great Repentance***?

**A023:**

- When a person steals something, kills a dog or a person, or commits any wrongdoings, a cloud or a patch of black energy is generated in this person's souls and spirits, which then will occupy this person's body. These black clouds of energies are karmic obstacles due to negative karmas. When Master Lu says someone has a lot of heavy black energies on the Totem, it means that this person has committed many wrongdoings, both in the past lives and in the present life. The more black energies accumulated within the body, the more likely it is that this person will suffer from health, career and relationship problems.
- Suppose explosives represent karmic obstacles due to negative karmas. When a person has a lot of negative karmas stored in the body, it is similar to having a lot of explosives stored in the body. When this person has committed numerous wrongdoings and the storage of explosives reaches its full capacity, then as soon as a spirit becomes activated, the time will come and this person's causality will take effect. All the stored explosives would explode, and this person would be "blown into pieces". This may be the time that a person is diagnosed with a terminal illness such as cancer, or is involved in a fatal automobile accident.
- It is very rare for Master Lu to see a Totem that is very clean and bright. Everyone carries a lot of karmic obstacles due to negative karmas. The main reason is that humans often have too many unwholesome thoughts and the desire to take advantage of others, are reluctant to give, and do not know how to treat others well. Therefore, the body, speech, and mind are not pure. As a result, negative karmas continuously accumulate from past lives and the present life.

- It is very important to carry less negative karmas and to stay pure. The best way to eliminate karmic obstacles due to negative karmas is to recite the ***Eighty-eight Buddhas Great Repentance*** and eliminate the black energies accumulated here and there. It is like reducing the amount of explosives on the body. The more that the explosives are reduced, the less likely you are to be seriously injured when an “explosion” occurs during old age, even if you still have some explosives left at that time.
- These days, the listeners of the radio program are very clever. They ask Master Lu about the amount of negative karmas that they carry and the specific locations on the body. This will help to eliminate karmic obstacles on one part of the body at a time. Before you recite the ***Eighty-eight Buddhas Great Repentance***, you can say, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to repent and eliminate karmic obstacles due to negative karmas in <the part of the body that has karmic obstacles>”. Generally, for each part of the body, you can recite the ***Eighty-eight Buddhas Great Repentance*** 3 times per day for 2 months, or 7 times per day for 1 month. Certain parts of the body may have more karmic obstacles and require a longer period of time. If you only say, “eliminate karmic obstacles due to negative karmas on my body”, it is very difficult to eliminate all of the karmic obstacles, because there are too many of them all over the body.
- Many illnesses may have a spiritual cause, such as heart disease, high blood pressure, brain thrombosis, coronary heart disease, skin disease, epilepsy, Ménière's disease, and psychosis, etc.
- Back to your question, sometimes when you recite the ***Eighty-eight Buddhas Great Repentance***, you may dream of someone asking you for sutras, or the part of the body from which you wish to eliminate karmic obstacles starts to ache – that means your karmic obstacles have been activated and transformed into foreign spirits. You should recite 4 to 7 *Little Houses* as soon as possible. Then if you are still not feeling well, you should continue to recite more *Little Houses* until you fully recover. The karmic obstacles on this particular part of the body will then be basically eliminated, and later on in your old age it is less likely that you will suffer from an illness on that part of the body. However, if you leave it until you reach old age, then when the negative karmas ripen, you may

not be able to completely recover even if you recite several dozens or over a hundred *Little Houses*.

- Early activation of karmic obstacles due to negative karmas is a good thing. The spiritual power of these foreign spirits would be less and the number of *Little Houses* that you need to recite would be fewer, compared to if you activate the negative karmas later or wait until they ripen by themselves. It is like getting treatment at an early stage of an illness.
- In the ***Eighty-eight Buddhas Great Repentance*** where it says, “for all the sins I have committed in the past (Wo Hsi So Tsao Chu O Yeh)... I now repent them all (Yi Chieh Wo Chin Chieh Chan Hui)”, it is best for you to make a full prostration after reciting this line. For the rest of the sutra where it indicates that you should make full prostrations, you can visualise that you are performing the prostrations in your mind, or just nod your head instead. The last line which says, “Namo Great Conduct Samantabhadra Bodhisattva (Na Mo Da Heng Pu Hsien Pu Sa)” – you must recite in the name of the Samantabhadra Bodhisattva (Pu Hsien Pu Sa) 3 times and then stand up. If you are reciting whilst kneeling down, you should also recite this line 3 times and then stand up.
- It is alright to perform recitations at a fast speed, provided that you do not miss any words.



## **024 Regarding performing recitations and its effects on karma and causality**

**Q024:** Hi Master Lu, is karma or causality unchangeable? Can we change the fruits of our karma through performing recitations? Can we consider the fact that we have encountered Master Lu to be part of our karma?

**A024:**

- Can we change karma and causalities? 70% of our fate is predetermined, and 30% is changeable. Some people go to fortune telling and their readings are very accurate. It is because their 30% changeable fate is not strong enough to influence the 70% that is not changeable. Hence their lives will run according to the 70% predetermined fate.
- Are we able to change that 70% predetermined portion of our fate? We cannot change it through our own effort alone. It is like a child who sees a 7kg object but only has the strength to lift 3kg. How is this child going to lift that 7kg object? We need to rely on the blessings and power from Buddhas and Bodhisattvas to help us.
- You are the only person who can change your own karma and causalities – no one else can change it for you. Just like your own temperament and personality – you are the only person who can instigate a change.

## 025 Is the wish to go to heaven considered a desire?

**Q025:** Hi Master Lu, if we aim to go to heaven as our ultimate goal, is this considered to be a desire?

**A025:**

- A wish to go to the *Deva* realm (known as “heaven” in English) is not considered to be a desire. When you have the desire to go to the *Deva* realm and once you reach a certain level of cultivation, your desire no longer contains the element of greed. Desires can be good or bad. We are encouraged to have good desires, and to eliminate bad desires, such as alcohol addiction, adultery, materialism, etc.
- As human beings, when we wish to go to the *Deva* realm to live as *Devas* (heavenly beings), these wishes are not desires. They are simply wishes.
- The wishes that you have gradually elevates as your level of cultivation improves.

## **026 Regarding the number of fruits for fruit offerings to Buddhas and Bodhisattvas**

**Q026:** Hi Master Lu, what are the guidelines for making fruit offerings to Buddhas and Bodhisattvas? Must an odd number of fruits be offered?

**A026:**

- The number of fruits that we offer to Buddhas and Bodhisattvas should be an odd number. That is, the number of fruits for each layer should be an odd number, but the total number of fruits that you offer does not have to be an odd number.
- For example, if you are offering 4 apples: place 3 apples on the bottom layer and 1 apple on the top layer. You then have an odd number for each layer.
- How many plates of fruits that you offer do not matter.

## 027 Regarding vegetarianism and the five spices

**Q027:** Hi Master Lu, what should we be aware of as Buddhist vegetarians? Can we drink milk? Can we take fish oil as supplements?

**A027:**

- There are five “non-vegetarian foods” within the vegetarian diet known as the five pungent spices, including shallot, onion, ginger, garlic and chives. You should not consume them if you are practising Buddhist vegetarianism.
- Ginger, to a certain extent, can be consumed in small amounts. The amount of ginger that you put on a dish should be less than the main ingredients. They should be used for garnishing purposes only.
- The five pungent spices can be considered as stimulants and they can affect our brain cells to trigger desires.
- In addition, the five pungent spices can cause bad breath. It is best to avoid consuming them before you perform recitations, as these pungent spices would reduce the virtues of performing recitations to almost zero. They prevent you from reaching Buddhahood. Consumption of the five pungent spices is also one of the reasons why some individuals do not experience positive results from performing recitations.
- If you have made a Great Vow to be vegetarian on certain days, then on these days you should not even consume any traces of onion, garlic or any of the pungent spices.
- If you are a full vegetarian, you should not consume fish oil.
- There are three “non-vegetarian foods” that can be consumed by vegetarians, including: milk, cheese and eggs.
- Please also refer to Q&A 115 “Regarding eating vegetables in a meat dish”.

## 028 Regarding practising Buddhism and going to heaven

**Q028:** Hi Master Lu, must we go to heaven if we practise Buddhism? Can we cultivate and choose to be reborn as a human in the next life?

**A028:**

- When a person cultivates and practises Buddhism with the aim of going to the *Deva* realm (known as “heaven” in English) or even the Four Noble Realms and Pure Lands, this person has a wider perspective and greater wisdom. At the same time, this person would gradually improve in his or her cultivation and achieve higher levels of realisation according to this goal.
- When a person enjoys life as a human being and thinks that it is alright to experience some suffering, and therefore it is alright to be reborn as a human again in the next life – this person is in fact insensitive and unaware of the truth.
- First of all, we should aim to achieve a condition that is perfect and flawless. However, not everyone knows what a perfect condition is, and therefore would not have the idea of pursuing it. If you think that human existence is great, then consider an old lady in a remote countryside. Throughout her life, all she did was work on the farm, get married, raise her children, grow old and then pass away. She does not know the existence of the *Deva* realm and she is likely to be reborn into the human realm again in her next life.
- We need to aim for higher goals in order for us to progress towards higher levels. Just like if you have a very nice dream that you are in the *Deva* realm, you will still remember all the wonderful details of the dream long after you wake up – if you have not reached a certain level to realise the existence of the *Deva* realm, you would not even aim to go there. You only realise the benefit of going to the *Deva* realm when you are aiming high.
- Whether you can go to the *Deva* realm depends on how you live your life as a human being. Many people wish to go to the *Deva* realm, but they do not cultivate or perform good deeds in their lifetime and therefore are unable to be reborn into the higher realms. Cultivation is vital if one wishes to go to the *Deva* realm, or the Four Noble Realms and Pure Lands.

## 029 Regarding the Bodhisattva of the year, Tai Sui Bodhisattva

**Q029:** Hi Master Lu, I am making offerings and paying respects to an image of Tai Sui Bodhisattva on the altar at home. Since I started following your Guan Yin Citta Dharma Door, I have realised that Tai Sui Bodhisattva changes every year. Should I invite this Tai Sui Bodhisattva to come down from the altar? How should I do it?

**A029:**

- When you make offerings and pay respects to the Bodhisattva of the year, known as Tai Sui Bodhisattva (Tai Sui Pu Sa), you should not use a statue or image of any Buddha or Bodhisattva. You can use a piece of yellow paper and write “Tai Sui Bodhisattva” on it, or you can print these words from a computer. You can then frame this piece of paper and place it upright on the altar.
- In your case, the image of Tai Sui Bodhisattva that you are currently making offerings and paying respects to is from a previous year and we do not know which year this was. It is alright to invite the image of Tai Sui Bodhisattva to come down from the altar.
- You should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 21 times, ***Great Compassion Mantra*** (Ta Pei Chou) 7 times, and ***Heart Sutra*** (Hsin Ching) 7 times for each image or statue.
- Then you can say, “Thank you, Tai Sui Bodhisattva, for helping me, <your full name>, and my family in the past. Thank you, Tai Sui Bodhisattva. Thank you, Tai Sui Bodhisattva.” (You must not say, “I am inviting Tai Sui Bodhisattva to come down from the altar.”)
- The first time that you are making offerings to Tai Sui Bodhisattva, you can make offerings of water, fruits and oil lamp. Then you can make an incense offering and say the following prayer, “May the Great Merciful and Great Compassionate Bodhisattva bless me, <your full name>, with your compassion, please invite Tai Sui Bodhisattva into my home.” Finally, recite in the name of Tai Sui Bodhisattva 108 times, and then recite the ***Jwala Mahaugra Dharani*** (Hsiao Tsai Chi Hsiang Shen Chou) 21 times.

- Please also refer to Q&A 097 “Regarding one’s year of birth according to the Chinese zodiac”.

## 030 Regarding firecrackers for Chinese New Year

**Q030:** Hi Master Lu, Chinese New Year is approaching. What is the meaning of having firecrackers during the spring festival?

**A030:**

- It is generally good to have firecrackers for the celebration of Chinese New Year.
- Firecrackers can cast away evil spirits and increase positive “Yang” energies. They can therefore prevent unwelcomed foreign spirits from entering the house.



## **031 Regarding paying respects to Buddhas and Bodhisattvas on the first day of the Chinese New Year**

**Q031:** Hi Master Lu, I have a question. On the first day of the Chinese New Year, can I go to several temples to make incense offerings and make Great Vows? These temples all have the statues or images of the Great Merciful and Great Compassionate Guan Yin Bodhisattva. The Great Vows made at the different temples are the same. According to our customs, we always go to several temples to pay respects.

**A031:**

- It is of course good to pay respects to Buddhas and Bodhisattvas at temples.
- It is good to pay respects at temples where Buddhas and Bodhisattvas will go, but it is not good to pay respects at temples where Buddhas and Bodhisattvas do not go.
- It is best to go to the same temples regularly to pay respects, and cultivate well according to the Dharma Doors of Guan Yin Bodhisattva.
- Most importantly, you should regularly perform recitations, make Great Vows, and perform Life Liberation, as well as mindfully and sincerely practise Buddhism for Guan Yin Bodhisattva to protect and bless you.

## 032 Regarding performing recitations and Bringing Forth the Mind

**Q032:** Hi Master Lu, the whole world is now downloading recordings of your radio programs and learning Buddhism under the Guan Yin Citta Dharma Door. All the feedback that I have heard from people around me has been positive. However, recently I heard that some individuals are reciting the **Cundi Dharani** (Chun Ti Shen Chou) to break up other people's marriages, or to kick their parents out of the house and send them to nursing homes.

**A032:**

- Buddhism emphasises on Bringing Forth the Mind (Fa Hsin)<sup>11</sup>. A person needs to have benevolent mental initiatives to receive blessings from Buddhas and Bodhisattvas.
- Master Lu teaches sutras and mantras under the Dharma Door of the Great Merciful and Great Compassionate Guan Yin Bodhisattva. Buddhism emphasises being kind and having positive karmic relationships with others, as well as saving and crossing over all sentient beings.
- You should never perform recitations with the intention of placing a curse on others. This would not be accepted by Buddhas, Bodhisattvas or the Dharma Protectors. If you are performing recitations with this kind of intention, you will receive punishments.

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<sup>11</sup> "Bringing Forth the Mind" (Fa Hsin) is an abbreviation for bringing forth the Bodhicitta. In Sanskrit it is bodhicitta-samutpāda.

## 033 Regarding hanging lanterns for the Chinese New Year

**Q033:** Respected Master Lu, Chinese New Year is approaching. Can we light lanterns and hang them outside the main door for the whole night? Is this appropriate?

**A033:**

- Regarding lanterns with candles or light bulbs:
  - you should never hang lanterns with candles;
  - you should not hang lanterns with light bulbs;
  - you should also not hang lanterns.
- Hanging objects such as lanterns usually causes trouble.

## 034 Regarding Skin Diseases

**Q034:** Hi Master Lu! Some children are born with eczema. Is eczema a type of spiritual disease due to karmic obstacles originated from negative karmas? How should we perform recitations accordingly?

**A034:**

- Generally, skin diseases, especially those that are congenital, are spiritual diseases due to karmic obstacles originated from negative karmas. This type of diseases is basically due to major karmic obstacles resulting from wrongdoings performed in a person's previous lives or wrongdoings performed by this person's ancestors.
- It is recommended that you recite **Great Compassion Mantra** (Ta Pei Chou) in a large quantity, 21 to 49 times per day. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, and cure <full name's> skin disease."
- You need to recite the **Heart Sutra** (Hsin Ching) at least 7 times per day. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, and help <full name> to gain wisdom."
- In addition, you need to recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 times per day. You can say the following prayer, "May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <full name>, help <full name> to repent and eliminate the karmic obstacles due to negative karmas which have caused the skin disease." Depending on your situation, you can recite more or less than 3 times per day.
- If a mother eats a large quantity of live creatures during pregnancy, the resulting karmic obstacles due to negative karmas from the killing would affect the child. Also, if in the past, you have eaten or killed live animals, or your family has accumulated negative karmas from killing, the resulting karmic obstacles would cause skin problems. You should recite the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) 21, 27 or 49 times per day for 3 months to transfer merits to these creatures or

minor spirits which were killed or harmed. In addition, you must not eat or kill live creatures again.

- You should recite at least 3 *Little Houses* per week and address them to the “Karmic Creditor of <full name>”.
- At the same time, you can make Great Vows and perform Life Liberation. You must make a Great Vow stating that from now on, you will not eat any live creatures or perform any form of killing.
- You can also apply the Great Compassion Water on the affected areas every day. Please refer to Q&A 132 “Regarding the Great Compassion Water”.

## 035 Regarding two people reciting one Little House together

**Q035:** Hi Master Lu. Can two people recite one *Little House* (Hsiao Fang Tzu) together? For example, I recite the **Great Compassion Mantra** (Ta Pei Chou) and the **Heart Sutra** (Hsin Ching), and my husband recites the **Amitabha Pure Land Rebirth Mantra** (Wang Sheng Chou) and the **Sapta Atitabuddha Karasaniya Dharani** (Chi Fo Mieh Tsui Chen Yan). Is this appropriate?

**A035:**

- Two people can recite one *Little House* together. Two people can also recite any of the four types of sutras and mantras for the *Little House* together.
- After you finish reciting the *Little House*, you should each write your full name down in the section labelled “Offered by” on the left hand side of the *Little House*.
- Both of you will accumulate virtues.
- It would best to perform the recitations separately.

## 036 Do non-religious people also receive the “judgement”?

**Q036:** Do people who do not follow a religion also receive the “judgement” at the end of life, as mentioned in the orthodox religions? Do they receive the same trials as those who have religious beliefs? If not, then how are they treated? Does it relate to their habits during their lifetime? Is the mysterious spiritual world similar to ours in that they also have many different countries and realms?

**A036:**

- Basically everyone, including those with no religious beliefs, goes through the “judgement” at the end of life. The trials are conducted according to whether this person is Caucasian or Asian.
- Two types of people will go directly to the *Deva* realm (known as "heaven" in English) or the *Naraka* realm (known as “hell” in English) without going through any trials. An extremely evil person will go directly to the *Naraka* realm, and an extremely kind person will go directly to the *Deva* realm.
- There are also many countries and realms in the spirit world.

## 037 How to prevent your own energies from leaking?

**Q037:** What should I do if I feel that my energies are leaking out?

**A037:**

- If you feel that your energies are leaking out, you need to firstly identify when the leakage occurred.
- If it is at night and you did not lose your temper or get angry, but your energy is leaking out, it could be due to the following two reasons:
  - someone is stealing your energies; or
  - you are leaking your energies. People who perform recitations have light and energies. If you do not control your energies properly you could experience leakage.
- As soon as you notice that your energies are leaking out:
  - you need to guard your acupuncture points on the body. Join your palms together (so that the ten fingers are together with your thumbs touching each other) and cross your legs to prevent your energies from leaking;
  - males need to guard the “Tan Tien” acupuncture point (located at about three finger widths below and two finger widths behind the navel);
  - females need to guard the “Shan Chung” acupuncture point (located midway between the nipples); and
  - at the same time you should recite the **Great Compassion Mantra** (Ta Pei Chou) continuously for approximately 5 minutes.



## 038 How to determine if your energies are being stolen?

**Q038:** Hi Master Lu. How can we tell if someone is stealing our energies? How do we know if our energies are leaking out? What does it feel like when there is energy leakage? What are the symptoms?

**A038:**

- Generally, people would not notice if their energies are being stolen. If you can tell when your energies are leaking out, then it would be difficult for someone to steal your energies from you.
- Only people who have cultivated and practised for a period of time, and have reached a certain level can tell if their energies are leaking out.
- If someone is stealing your energies, the symptoms include:
  - your body feels weak;
  - you have no strength in your arms and legs;
  - you feel dizzy;
  - you can obviously feel that your energies are rushing out;
  - your legs feel weak; and
  - your mind becomes blank.
- If you experience all of the above symptoms, then it is very certain that someone is stealing your energies or someone has placed a curse on you.

## 039 Regarding handling sutra booklets inappropriately

**Q039:** Master Lu, what should we do if sutra booklets have been stored inappropriately and have become mouldy? Which mantra or sutra should we recite for our negligence? What should we do about the damaged sutra booklets? Thank you!

**A039:**

- If the sutra booklets are moist, then dry them in the sun if possible. If that is not possible, you should wrap them up with red coloured materials (e.g. red paper or red fabrics), and then put them aside for at least one year before you manage them.
- After one year, you should recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times, then wrap the sutra booklets and take them to a temple or monastery.
- If the sutra booklets have become completely unreadable, then they are no longer considered to be sutra booklets. In that case, you can manage them at your own discretion.

## 040 Regarding moving house

**Q040:** Hi Master Lu, I am moving soon. Is there anything I should do before I move into my new place?

**A040:**

- It is best to move on a Saturday and ensure that there will be someone at home the following day. Tuesdays and Thursdays are also suitable.
- You should invite your friends to come to your new place and have a housewarming session to bring in positive energies. The more the merrier.
- If you are Buddhist, you can play the **Great Compassion Mantra** (Ta Pei Chou) softly for 24 hours at your new place. The sound from the television or radio has audio frequencies of human voices, which contains human energies. You can have them switched on whenever the house is vacant.
- At the same time, you can recite the **Great Compassion Mantra** yourself.
- If you have an altar at home and you are making offerings and paying respects to Buddhas and Bodhisattvas every day, you should first invite the statues and images of Buddhas and Bodhisattvas to your new place. At your old place, make an incense offering and wait until the incense has finished burning, then you can invite the statues and images of Buddhas and Bodhisattvas down from the altar and wrap them with red coloured materials (e.g. red paper or red fabrics). It is important that when you arrive at the new place, you place the statues and images of Buddhas and Bodhisattva on the altar first, and then you make incense offerings with 3 incense sticks. Recite the **Great Compassion Mantra** 7 times and the **Heart Sutra** 7 times, make full prostrations, and say the following prayer, "Sincerely invite the Great Merciful and Great Compassionate Guan Yin Bodhisattva to come to our new place, please continue to protect and bless me, <full name>, and my family. We will mindfully and sincerely cultivate our minds." It is better to relocate your altar before you move the rest of your belongings.
- When you relocate your altar to a new place, the statues or images of Buddhas and Bodhisattvas do not require another blessing ceremony. This is because Buddhas and Bodhisattvas have already visited the

statues and images. When you move to a new place, you are just temporarily not making incense offerings. Buddhas and Bodhisattvas would not be there while you are moving. Once you have moved to your new place, you can continue to make incense offerings, and Buddhas and Bodhisattvas would come and visit again. Therefore, these statues or images do not require another blessing ceremony.

- If you have dreams about the previous owners of the house and they are deceased, you should recite 4 to 7 *Little Houses* (Hsiao Fang Tzu), regardless of whether you know them or not. Address them to the “Karmic Creditor of the house of <full name of the occupant>”.

## 041 Regarding being unable to keep vows

**Q041:** Master Lu, what should we do if we are unable to keep the Great Vows that were made to Buddhas and Bodhisattvas? Will we be punished? Is there any way to remedy this situation?

**A041:**

- If a person has made a Great Vow to Buddhas and Bodhisattvas, but then is unable keep the vow later on, it depends on the reason why this person cannot keep it. It is not always the case that you will get punished if you cannot keep a vow.
- Buddhas, Bodhisattvas and Dharma Protectors have a certain level of understanding and forgiveness for us.
- If you cannot keep your vows due to natural causes, then there is a greater chance that you would be forgiven.
- If you cannot keep your vows due to personal reasons and human factors, then it is very certain that you would be punished.
- If you know that you will be punished, then you must resolve it – there is no other way. You must recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen).
- You need to kneel down in front of the statues or images of Buddhas and Bodhisattvas and pray to transform and resolve the upcoming disasters. You should also mindfully reflect on your wrongdoings and recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) 7 times per day for one week. This is the only way to prevent the upcoming disasters from occurring.
- At the same time, you should make a new Great Vow, and recite the ***Heart Sutra*** (Hsin Ching) 21 times per day.
- By doing so, you are readjusting your heart and mind, which will help to purify you. Through this method, Buddhas, Bodhisattvas and Dharma Protectors would forgive your wrongdoings. As a result, your great disasters would be reduced to small problems, and your small problems would be eliminated.
- When you make your vows, you should be mindful and cautious. You should also respect the karmic conditions and go with the karmic flow, as well as know your limits and abilities.

## **042 Regarding fruit and flower offerings for Buddhas and Bodhisattvas**

**Q042:** Master Lu, which types of fruits or flowers should not be offered to Buddhas and Bodhisattvas? Can we offer chrysanthemum, rose and lily?

**A042:**

- Offerings of fruits and fresh flowers depend on the circumstances of the individual's family.
- It is best to offer fruits with fragrance, including apple, orange, mango, pineapple, and watermelon, etc.
- Fruits such as banana and peach are not suitable for fruit offerings for Buddhas and Bodhisattvas.
- It is good to offer lucky bamboos to Buddhas and Bodhisattvas.
- Chrysanthemum, rose, lily, orchid, and daffodil, etc are good for flower offerings for Buddhas and Bodhisattvas.
- Flowers such as peach blossom or morning glory are not suitable for flower offerings for Buddhas and Bodhisattvas.
- In addition, pot plants with soil should not be offered and placed on the main altar.

## 043 Regarding ancestors being hunters

**Q043:** Hi Master Lu, my grandfather was a hunter. Would this affect me? How can I resolve this?

**A043:**

- If your ancestors were hunters, the tremendous negative karmas accumulated from killing would be passed on to the subsequent generations. This is very difficult to resolve and generally affects three generations.
- You must recite the ***Amitabha Pure Land Rebirth Mantra*** (Wang Sheng Chou). Calculate how many years your grandfather or your family members were hunting, and approximately how many animals would have been killed per week. Then calculate how many times you should recite the ***Amitabha Pure Land Rebirth Mantra*** for each animal that was killed. The grand total may be more than 10,000 to 20,000 times. You should always recite more than the grand total number.
- It is best to recite the ***Amitabha Pure Land Rebirth Mantra*** during day time on sunny days. Avoid reciting this mantra after 10PM or during extreme weather, including heavy rain, thunderstorm, and lightning, etc. Before you recite, you should say, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transfer merits to the animals, large or small, that were killed by my family members, and help me to eliminate karmic obstacles due to negative karmas”.
- When you recite the ***Amitabha Pure Land Rebirth Mantra***, you should frequently drink water that has been blessed by the Great Merciful and Great Compassionate Guan Yin Bodhisattva, known as the Great Compassion Water. Please refer to Q&A 132 “Regarding the Great Compassion Water”.
- This is known as repaying karmic debts. There is a saying, “The son repays the father’s karmic debts, the wife repays the husband’s karmic debts. If karmic obstacles due to negative karmas are not eliminated, then the grandchildren must repay the karmic debts.” Therefore, you should also recite the ***Eighty-eight Buddhas Great Repentance*** (Li Fo Ta Chan Hui Wen) and *Little Houses* as much as possible.

- You should make a Great Vow stating that for the rest of your life, you will not perform any act of killing, and you will not eat any live creatures. At the same time, you need to perform Life Liberation in large quantities.



## 044 Regarding wife repaying husband's karmic debts

**Q044:** Master Lu, you previously mentioned about “the son repaying the father’s karmic debts and the wife repaying the husband’s karmic debts”. If my ex-husband behaves inappropriately and performs misconducts, am I still responsible for his karmic debts even though we are now divorced?

**A044:**

- It requires strong karmic affiliations for couples to be together. A wife still needs to repay her husband’s karmic debts, even if these karmic debts are due to fact that he has been involved with a woman outside of the marriage.
- If you are divorced, ensure that it is a definite separation. His karmic debts will not affect you after a period of time, usually after three years.
- Within the first three years after a divorce, you are still affected by your ex-husband’s karmic debts. In fact, the separation between the two parties is due to causality, and the karmic obstacles have been created by both of you together. These karmic obstacles are due to negative karmas. Therefore, both of you must share the responsibility for your collective karma.
- When you perform recitations mindfully and sincerely, you will be able to eliminate your karmic obstacles due to negative karmas by repaying your karmic debts. When you have completely resolved your negative karmic ties with your ex-husband, you will no longer owe him, and you would no longer be responsible for his karmic obstacles due to negative karmas.

## 045 Does reciting in the names of Buddhas or Bodhisattvas have the same effect as End-of-Life Chanting?

**Q045:** Master Lu, if an elderly person cannot perform recitations, can this person just recite “**Namo Amitabha**” (Na Mo A Mi To Fo) or “**Namo Great Merciful and Great Compassionate Guan Yin Bodhisattva**” (Na Mo Ta Tzu Ta Pei Kuan Shih Yin Pu Sa)<sup>12</sup> and record the number recited on a piece of yellow paper, which will then be burnt when this person is passing away? Would this have the same effects as End-of-Life Chanting?

**A045:**

- There is no effect if you just recite in the names of Amitabha Buddha or Guan Yin Bodhisattva and record the number on a piece of yellow paper.
- It is best to recite the **Amitabha Sutra** (A Mi To Ching), as well as other sutras and mantras, and record them for self-cultivation purposes. (See **Appendix F: Self-Cultivation Record Form for Amitabha Sutra**)<sup>13</sup>
- If the **Self-Cultivation Record Forms** (also known as “*Big Houses*”) are burnt when a person is passing away, it is like sending invitations to Amitabha Buddha. Then depending on this person’s level of cultivation and practices, this person may go to the *Deva* realm (known as “heaven” in English), or Bodhisattvas may come and take this person to higher realms. This is the reason why when great masters or individuals with grand cultivations pass away, they can smell fragrances, see Bodhisattvas and hear heavenly instruments being played.

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<sup>12</sup> “Kuan Shih Yin Pu Sa” in Wade-Giles Romanization represents the same term as “Guan Shi Yin Pu Sa” in Hanyu pinyin.

<sup>13</sup> Please refer to Q&A 122 “Regarding self-cultivation”.

## 046 Regarding what to recite for a good relationship

**Q046:** Hi Master Lu, if we want to have a good relationship, what should we recite?

**A046:**

- In addition to the fundamental sutras and mantras that you recite for your Daily Recitation (Kung Ko), which includes the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 3 to 7 times, if you want to have a good relationship, you should recite the following mantras.
- You can recite the **Sri Devi Dharani** (Ta Chi Hsiang Tien Nu Chou) 21 to 49 times per day. Before you recite, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to find a good relationship.” You can recite this mantra a greater number of times if possible. When you recite the mantra you should maintain focus and not have a distracted mind. It is best to visualise the image of the Great Merciful and Great Compassionate Guan Yin Bodhisattva while you recite.
- You can recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou). Before you recite, you can say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless me, <your full name>, help me to transform and resolve the karmic obstacles due to negative karmas in my relationship (or marriage), and allow me to obtain a harmonious relationship.” You can recite this mantra 21 to 49 times per day.
- Apart from reciting the sutras and mantras mentioned above, if you also make Great Vows and perform Life Liberation, the results would be even better.
- If you are destined to have a relationship, then Guan Yin Bodhisattva will help you to find one; otherwise it is best not to forcefully ask for what you are not meant to have. Even if you receive what you ask for, the result may not be fortunate.

- Once you have a relationship, you must try your best to maintain this relationship. It is best if both of you believe in Buddhism and perform recitations. You can cultivate together for a better future.

## **047 Regarding the number of candles and oil lamps for light offerings**

**Q047:** Master Lu, for light offerings, what is the best number of candles and oil lamps to be placed on the altar for Buddhas and Bodhisattvas? Can we offer electrically-powered lotus lamps or candle lights? Can we leave them on 24 hours a day?

**A047:**

- Generally, the number of Buddha's lights, or oil lamps should be the same as the number of statues or images of Buddhas and Bodhisattvas on the altar.
- If you are making offerings to 2 statues or images of Buddhas and Bodhisattvas, then you need 2 oil lamps. If you are making offerings to 3 statues or images of Buddhas and Bodhisattvas, then you need 3 oil lamps. If you are making offerings to many statues or images of Buddhas and Bodhisattvas on your altar, then you can just offer a total of 2 oil lamps.
- If you are making offerings to one statue or image of Buddha or Bodhisattva, it is best to offer one oil lamp. Offering two oil lamps is also acceptable.
- If you are offering candles, it is best to offer red candles and to have an even number for candle offerings (e.g. two red candles). It is also alright if you do not make candle offerings.
- You should extinguish the oil lamps and candles after you finish making full prostrations, or before the incense has completely finished burning. The burning of oil lamps and candles without offering incense tends to attract foreign spirits.
- You can use electrically-powered lotus lamps or candle lights, provided that you are also offering real oil lamps and candles on the altar at the same time. You should not leave the lamps or lights on 24 hours a day. In general, you can switch them on before you make incense offerings and perform full prostrations, and then switch them off before the incense finishes burning.
- Before the incense has completely finished burning, you can extinguish the candles, then extinguish the oil lamps, and then switch off the

electric lamps or candles. When you extinguish the candles and oil lamps, you should never use your mouth to blow at them. You can use a lid or other devices to extinguish the flame.

- Leaving lotus lamps or candle lights on for a long period of time can easily attract foreign spirits.

## 048 Regarding performing recitations and paying respects to Buddhas and Bodhisattvas during menstruation

**Q048:** Master Lu, when females are menstruating, can they still perform their Daily Recitation (Kung Ko), and recite and burn *Little Houses* (Hsiao Fang Tzu)? Can they make incense offerings and perform full prostrations to Buddhas and Bodhisattvas?

**A048:**

- It is absolutely alright for females to perform their Daily Recitation, as well as to recite and burn *Little Houses* during menstruation.
- It is best to recite the *Little House* during day time when it is sunny. You should stop reciting as soon as you feel discomfort.
- After you have showered and cleaned yourself, you can make incense offerings, perform full prostrations to Buddhas and Bodhisattvas, and burn *Little Houses*.
- If you are not very clean, it is best not to perform full prostrations.

## 049 Regarding having too many statues or images of Buddhas and Bodhisattvas on the altar

**Q049:** Hi Master Lu, I would like to ask a question. The altar at home was arranged by my mother-in-law. Originally there was only a bronze statue of Guan Yin Bodhisattva placed in the centre of the altar. Later on she did not stay here often so I have been performing the incense and water offerings. Then since I began learning about Buddhism, I have been given some photo images of Ksitigarbha (Earth Store) Bodhisattva (Ti Tsang Pu Sa) and a Buddha statue, all of which I have placed on the altar. Now I would like to just keep one image of Ksitigarbha Bodhisattva and one image of Shakyamuni Buddha (Shih Chia Mou Ni Fo) on the altar and invite all the other images down from the altar. What should I do?

**A049:**

- If statues or images of Buddhas or Bodhisattvas have been accepting incense offerings, it is best to continue your offerings in the long term. You should not invite them to come down from the altar unceremoniously.
- In your case, if you would like to invite statues or images of Buddhas or Bodhisattvas down from the altar because there are too many, you need to recite at least 7 *Little Houses* (Hsiao Fang Tzu) for each statue or image. Address the *Little House* to “The Buddhas and Bodhisattvas being offered by <your full name>”. At the same time, for each statue or image, you should recite the **Great Compassion Mantra** (Ta Pei Chou) 7 times, **Heart Sutra** (Hsin Ching) 7 times, and **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times.
- For your situation, because you are inviting several images of the same Bodhisattva down from the altar, you can recite the **Eighty-eight Buddhas Great Repentance** for a total of 21 times. Before you recite you should say, “Thank you Ksitigarbha Bodhisattva for helping me, <your full name>, and my family in the past. Thank you, Ksitigarbha Bodhisattva. Thank you, Ksitigarbha Bodhisattva.” (You should never say, “Ksitigarbha Bodhisattva, please come down from the altar.”)
- It is best to take these images to temples and give them to others.



- In addition, if you have had a dream or you realise that there are foreign spirits occupying the statues or images of Buddhas or Bodhisattvas on your altar, you need to recite 21 *Little Houses*, and address them to “Karmic Creditor of the house of <full name of the occupant>”. Then you can continue to mindfully and sincerely make offerings and pay respects to the Buddhas and Bodhisattvas at your altar.

## 050 How to help people with a gambling addiction to return to the right path?

**Q050:** Master Lu, I would like to ask a question. My older brother has a gambling addiction. He gambles all day and does not work at all. When he is broke he forces our parents to give him money. What should we do to help him return to the right path? Master Lu, please help us out of this confusion by pointing us in the right direction, and let us know in detail what we should do. Thank you.

**A050:**

- For a person who has a gambling addiction, it is best to start with reciting the **Heart Sutra** (Hsin Ching) 7 times per day and let him obtain realisation gradually. This is in fact a transformation process. Even if he does not realise and continues to gamble, the Dharma Protectors would treat him in a gentler manner and not punish him as severely. It would be best if he could recite for himself. If he does not believe in Buddhism, then his family should recite for him and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <his full name>, help him to obtain wisdom and to completely relinquish the harmful habit of gambling.”
- If he does not listen to you completely, please recite the **Sapta Atitabuddha Karasaniya Dharani** (Chi Fo Mieh Tsui Chen Yan) 21 to 49 times per day and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva forgive <his full name>.” It is like a child who has done something wrong and is now asking for forgiveness.
- If he is completely addicted, please recite the **Eighty-eight Buddhas Great Repentance** (Li Fo Ta Chan Hui Wen) 7 times per day and say the following prayer, “May the Great Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <his full name>, and help <his full name> to repent and eliminate the karmic obstacles due to negative karmas that he has accumulated from gambling.” This is because he has already fully committed these wrongdoings.
- At the same time, you can recite the **Mantra to Untie Karmic Knots** (Chieh Chieh Chou) and say the following prayer, “May the Great

Merciful and Great Compassionate Guan Yin Bodhisattva protect and bless <his full name>, help <his full name> to transform and resolve his negative karmic ties with gambling.”

- If is apparent that there may be foreign spirits occupying his body, then it is necessary to recite *Little Houses* (Hsiao Fang Tzu) and address them to the “Karmic Creditor of <his full name>”. Otherwise, there is no need to recite *Little Houses*.
- However, people with a gambling addiction tend to attract foreign spirits easily. The money in a gambling place often involves foreign spirits, regardless of whether it is money won or lost.

## About Us

2OR Australia Oriental Radio (2OR) is the first 24-hour Mandarin radio station in Australia that is dedicated to new immigrants from Mainland China. In 2009, 2OR won the highest global Chinese broadcast award – the “Special Rocket Award”. 2OR is highly regarded in the Chinese communities as well as the mainstream society in Australia, and has received substantial attention from the Australian and Chinese Governments. Dignitaries including the Prime Minister of Australia, The Hon. Julia Gillard, and the Consulate General of the People’s Republic of China in Sydney, his Excellency Consul General Duan Jielong have paid visits to 2OR.

2OR Australia Oriental Radio aims to provide a platform between Australia and China to promote the friendly exchange in areas including economics, trade, culture, arts, politics, foreign affairs, and education. It promotes the relationship development in all areas between Australia and China. 2OR serves as a bridge for communities as a multimedia provider, broadcasting the latest news and sparing no effort in providing high quality programs that are interesting and enjoyable to Chinese listeners. 2OR broadcasts fine Chinese culture and has since become a friend dear to Chinese listeners’ hearts. Globally, 2OR has been tuned in to by over 5 million listeners.

As a staunch and well-known leader of the Chinese community in Sydney, for over 14 years, Master Lu has been the President and Chairman of various Chinese community groups in Australia, and the President of Chinese Australian radio stations. Master Lu is highly regarded in the Chinese communities. Master Lu is currently the President of 2OR Australia Oriental Radio, hosting the live radio program where he performs Totem Enquiry for listeners, “The Art of Applying Comprehensive Metaphysics”, which is extremely popular amongst Chinese communities. Since early childhood, Master Lu received a traditional Chinese education and had a strong interest in Buddhism. He was taught by many renowned Buddhist masters and venerables in China and has therefore developed a deep understanding of Buddhism.

When the 7<sup>th</sup> Living Buddha Tulku Drupkang, the Vice President of The CPPCC Tibetan Committee, and the other six Living Buddhas visited Australia to

promote Tibetan Buddhism and to give Dharma Talks throughout Australia, Master Lu accompanied them over the entire course of the tour and had benefited profoundly from it: He received initiation, blessing and guidance from the Living Buddhas. As a result, Master Lu has strengthened his ability to observe and analyse one's "Totem", through which he assists a diverse group of Chinese Buddhists to cope with difficulties in life and to practise the "Proper Faith in Buddhism" advocated by the late President of the Buddhist Association of China, Mr Puchu Zhao.

Master Lu has a strong affiliation with his home country, and has been making positive contributions to the cultural exchange between Australia and China for the past few decades. 2OR Australia Oriental Radio has hundreds of thousands of listeners, and has gained considerable prestige in the Chinese community. Over one hundred thousand listeners are devoted Buddhists. To provide guidance to listeners around the world on overcoming difficulties in life, Master Lu has given public talks on the practice of "Proper Faith in Buddhism" in Australia, United States, United Kingdom, Germany, France, Denmark, Hong Kong, and Malaysia, etc to promote Chinese culture and Confucianism, and to teach Dharma followers to cultivate Buddhism by exploring the "Totem world". Master Lu helps Dharma cultivators in Australia and all over the world to learn Buddhist teachings and promote Chinese culture. Through performing recitations and learning Buddhism, Dharma cultivators are able to improve their lives so that they can study, work, and live better, as well as have better relationships, and hence better serve the country and the development of society.

# Appendix

## Appendix A: Sutra and Mantra Titles

Title	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Dharani to Purify Karma from Speech	淨口業真言	Jing Kou Ye Zhen Yan	Ching Kou Yeh Chen Yan
Great Compassion Mantra, Maha Karuna Dharani	大悲咒, 千手千眼無礙 大悲心陀羅尼	Da Bei Zhou, Qian Shou Qian Yan Wu Ai Da Bei Xin Tuo Luo Ni	Ta Pei Chou, Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni
Heart Sutra, Prajna Paramita Hrdaya Sutra	心經, 般若波羅蜜多 心經	Xin Jing, Bo Ruo Bo Luo Mi Duo Xin Jing	Hsin Ching, Po Jo Po Lo Mi To Hsin Ching
Cintamani Cakravartin Dharani	如意寶輪王陀 羅尼	Ru Yi Bao Lun Wang Tuo Luo Ni	Ju Yi Pao Lun Wang To Lo Ni
Jvala Mahaugra Dharani	消災吉祥神咒	Xiao Zai Ji Xiang Shen Zhou	Hsiao Tsai Chi Hsiang Shen Chou
Guna Ratna Sila Dharani	功德寶山神咒	Gong De Bao Shan Shen Zhou	Kung Te Pao Shan Shen Chou
Cundi Dharani	準提神咒	Zhun Ti Shen Zhou	Chun Ti Shen Chou
Arya Amitayur Niyama Prabharaja Dharani	聖無量壽決定 光明王陀羅尼	Sheng Wu Liang Shou Jue Ding Guang Ming Wang Tuo Luo Ni	Sheng Wu Liang Shou Chueh Ting Kuang Ming Wang To Lo Ni
Bhaisajyaguru Vaidurya Prabhasa Tathagata Abhisecani Dharani	藥師灌頂真言	Yao Shi Guan Ding Zhen Yan	Yao Shih Kuan Ting Chen Yan
Aryavalokiteshvara Bodhisattva Vikurvana Dharani	觀音靈感真言	Guan Yin Ling Gan Zhen Yan	Kuan Yin Ling Kan Chen Yan
Sapta Atitabuddha Karasaniya Dharani	七佛滅罪真言	Qi Fo Mie Zui Zhen Yan	Chi Fo Mieh Tsui Chen Yan
Amitabha Pure Land Rebirth Mantra, Sukhavati-Vyuha Dharani	往生咒, 拔一切業障 根本得生淨土 陀羅尼	Wang Sheng Zhou, Ba Yi Qie Ye Zhang Gen Ben De Sheng Jing Tu Tuo Luo Ni	Wang Sheng Chou, Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni

## Metaphysics Q & A Vol. 1

Title	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Sri Devi Dharani	大吉祥天女咒	Da Ji Xiang Tian Nu Zhou	Ta Chi Hsiang Tien Nu Chou
Mantra to Untie Karmic Knots	解結咒	Jie Jie Zhou	Chieh Chieh Chou
Eighty-eight Buddhas Great Repentance	禮佛大懺悔文	Li Fo Da Chan Hui Wen	Li Fo Ta Chan Hui Wen
Dharani to Patch Flaws in Recitation	補闕真言	Bu Que Zhen Yan	Pu Chueh Chen Yan
Six Syllable Mantra	六字大明咒	Liu Zi Da Ming Zhou	Liu Tzu Ta Ming Chou
Amitabha Sutra	阿彌陀經	A Mi Tuo Jing	A Mi To Ching



## Appendix B: Glossary

Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Age of Dharma Decline	末法時期	Mo Fa Shi Qi	Mo Fa Shih Chi
Amitabha Buddha	阿彌陀佛	A Mi Tuo Fo	A Mi To Fo
Amulet	護身符	Hu Shen Fu	Hu Shen Fu
Animal realm	畜生道	Chu Sheng Dao	Chu Sheng Tao
Application for Convincing Family Members	勸導升文	Quan Dao Sheng Wen	Chuan Tao Sheng Wen
Application for Name Change	改名升文	Gai Ming Sheng Wen	Kai Ming Sheng Wen
Asura realm	阿修羅道	A Xiu Luo Dao	A Hsiu Lo Tao
Big House	大房子	Da Fang Zi	Ta Fang Tzu
Bringing Forth the Mind	發心	Fa Xin	Fa Hsin
Causality	因果	Yin Guo	Yin Kuo
Charm	護身符	Hu Shen Fu	Hu Shen Fu
Daily Recitation	功課	Gong Ke	Kung Ko
Deva realm	天道	Tian Dao	Tien Tao
Dharma Bliss	法喜	Fa Xi	Fa Hsi
Dharma Door	法門	Fa Men	Fa Men
Dharma Gems	法寶	Fa Bao	Fa Pao
Dharma Protectors	護法神	Hu Fa Shen	Hu Fa Shen
Dynamic spiritual effects	靈動性	Ling Dong Xing	Ling Tung Hsing
First Incense	頭香	Tou Xiang	Tou Hsiang
Five Aggregates and Six Senses	五蘊六識	Wu Yun Liu Shi	Wu Yun Liu Shih
Foreign spirits	靈性	Ling Xing	Ling Hsing
Four Noble Realms	四聖道	Si Sheng Dao	Ssu Sheng Tao
Great Merciful and Great Compassionate Guan Yin Bodhisattva	大慈大悲 觀世音菩薩	Da Ci Da Bei Guan Shi Yin Pu Sa	Ta Tzu Ta Pei Kuan Shih Yin Pu Sa
Guan Yin Bodhisattva	觀世音菩薩	Guan Shi Yin Pu Sa	Kuan Shih Yin Pu Sa

## Metaphysics Q & A Vol. 1

Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Guan Yin Citta Dharma Door	觀世音菩薩 心靈法門	Guan Shi Yin Pu Sa Xin Ling Fa Men	Kuan Shih Yin Pu Sa Hsin Ling Fa Men
Heart Incense	心香	Xin Xiang	Hsin Hsiang
Human realm	人道	Ren Dao	Jen Tao
Karma	業	Ye	Yeh
Karmic Creditor	要經者	Yao Jing Zhe	Yao Ching Che
Karmic debts	業債	Ye Zhai	Yeh Chai
Karmic Passes	劫, 關	Jie, Guan	Chieh, Kuan
Karmic retributions	報應	Bao Ying	Pao Ying
Ksitigarbha (Earth Store) Bodhisattva	地藏菩薩	Di Zang Pu Sa	Ti Tsang Pu Sa
Life Liberation	放生	Fang Sheng	Fang Sheng
Little House	小房子	Xiao Fang Zi	Hsiao Fang Tzu
Making Grand Vows	許大願	Xu Da Yuan	Hsu Ta Yuan
Making Great Vows	許願	Xu Yuan	Hsu Yuan
Merit Field	福田	Fu Tian	Fu Tien
Merits	福份	Fu Fen	Fu Fen
Naraka realm	地獄道	Di Yu Dao	Ti Yu Tao
Negative karmas	孽障	Nie Zhang	Nieh Chang
Negative karmic ties	冤結	Yuan Jie	Yuan Chieh
Partial Spirits	分靈	Fen Ling	Fen Ling
Positive karmas	善業	Shan Ye	Shan Yeh
Pratyekabuddhas	緣覺	Yuan Jue	Yuan Chueh
Preta realm	餓鬼道	E Gui Dao	E Kuei Tao
Pure Land	淨土	Jing Tu	Ching Tu
Recalling of Souls and Spirits	叫魂	Jiao Hun	Chiao Hun
Samantabhadra Bodhisattva	普賢菩薩	Pu Xian Pu Sa	Pu Hsien Pu Sa
Scattered Spirits	散靈	San Ling	San Ling
Self-Cultivation Record Form	自修經文	Zi Xiu Jing Wen	Tzu Hsiu Ching Wen
Shakyamuni Buddha	釋迦牟尼佛	Shi Jia Mou Ni Fo	Shih Chia Mou Ni Fo
Six realms of rebirth	六道輪迴	Liu Dao Lun Hui	Liu Tao Lun Hui

## Metaphysics Q & A Vol. 1

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Term	Chinese	Hanyu Pinyin	Wade-Giles Romanization
Souls and spirits	魂魄	Hun Po	Hun Po
Sravakas	聲聞	Sheng Wen	Sheng Wen
Tai Sui Bodhisattva	太歲菩薩	Tai Sui Pu Sa	Tai Sui Pu Sa
Totem	圖騰	Tu Teng	Tu Teng
Transferring merits to the deceased	超渡	Chao Du	Chao Tu
Triple Gems	三寶	San Bao	San Pao
Virtues	功德	Gong De	Kung Te

Note: “Guan Yin” in Hanyu pinyin is the same as “Kuan Yin” in Wade-Giles Romanization.

## **Appendix C: Application for Name Change**

# **Sincerely Invite**

**The Great Merciful and Great Compassionate**

**Guan Yin Bodhisattva**

**To Witness:**

Devotee's original full name: \_\_\_\_\_

Now changed to: \_\_\_\_\_

Date of birth: \_\_\_\_\_ (yyyy/mm/dd)

Devotee's full name: \_\_\_\_\_

Location: \_\_\_\_\_

\_\_\_\_\_ (yyyy/mm/dd)

## **Appendix D: Application for True Name**

# **Sincerely Invite**

**The Great Merciful and Great Compassionate**

**Guan Yin Bodhisattva**

**To Witness:**

Devotee's original True Full Name: \_\_\_\_\_

Current True Full Name: \_\_\_\_\_

Date of birth: \_\_\_\_\_ (yyyy/mm/dd)

Devotee's full name: \_\_\_\_\_

Location: \_\_\_\_\_

\_\_\_\_\_ (yyyy/mm/dd)

## **Appendix E: Application for Convincing Family Members**



# **Sincerely Invite**

**The Great Merciful and Great Compassionate  
Guan Yin Bodhisattva to bless**

**Devotee:** \_\_\_\_\_

(full name, date of birth yyyy/mm/dd)

**To gain wisdom, believe in Buddhism and start  
performing recitations**

**Requested by Devotee:** \_\_\_\_\_

(Please write the devotee's full name. Please do not burn this application)

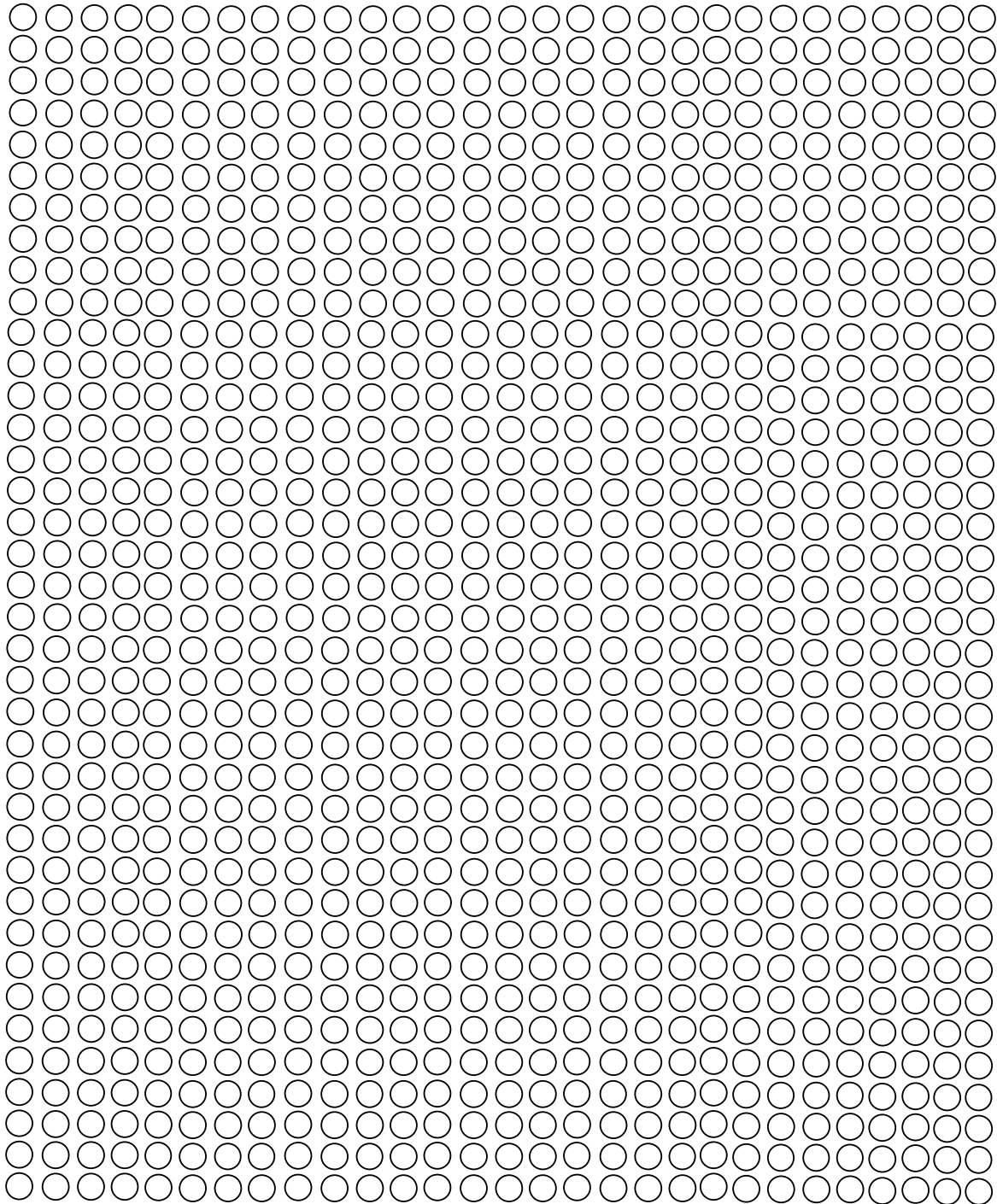
## **Appendix F: Self-Cultivation Record Forms**

# ***Great Compassion Mantra***

Chien Shou Chien Yan Wu Ai Ta Pei Hsin To Lo Ni

Recited with full respect  
to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

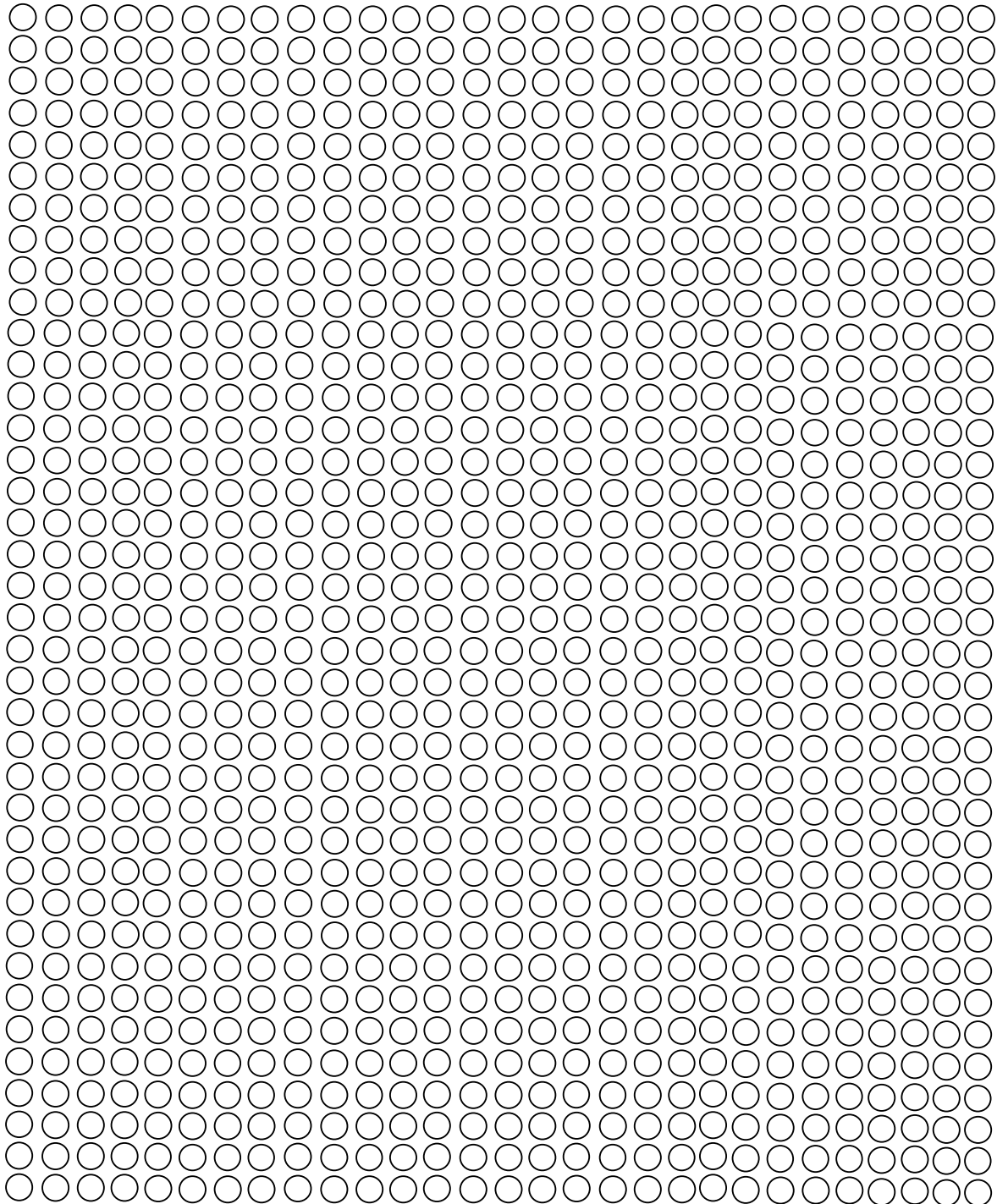
# *Heart Sutra*

Po Jo Po Lo Mi To Hsin Ching

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

# *Guna Ratna Sila Dharani*

# Kung Te Pao Shan Shen Chou

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_

A large grid of small circles, resembling a dot grid paper pattern, used for writing or drawing. The grid consists of 20 columns and 30 rows of small, empty circles.

Completed on \_\_\_\_\_ (yyyy/mm/dd)

# *Cundi Dharani*

Chun Ti Shen Chou

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_

A grid of 20 columns and 30 rows of small circles, resembling a dot grid paper. The circles are arranged in a uniform pattern across the entire page.

Completed on \_\_\_\_\_ (yyyy/mm/dd)

Pa Yi Chieh Yeh Chang Ken Pen Te Sheng Ching Tu To Lo Ni

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

A large grid of small circles, resembling a dot grid paper pattern. The circles are arranged in a uniform 20x20 grid, with each circle having a thin black outline and a white fill. The grid is centered on a white background.

89

# ***Eighty-eight Buddhas Great Repentance***

Li Fo Ta Chan Hui Wen

Recited with full respect  
to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_

A large grid of 88 small circles, arranged in 8 rows and 11 columns, intended for recitation or visualization.

Completed on \_\_\_\_\_ (yyyy/mm/dd)



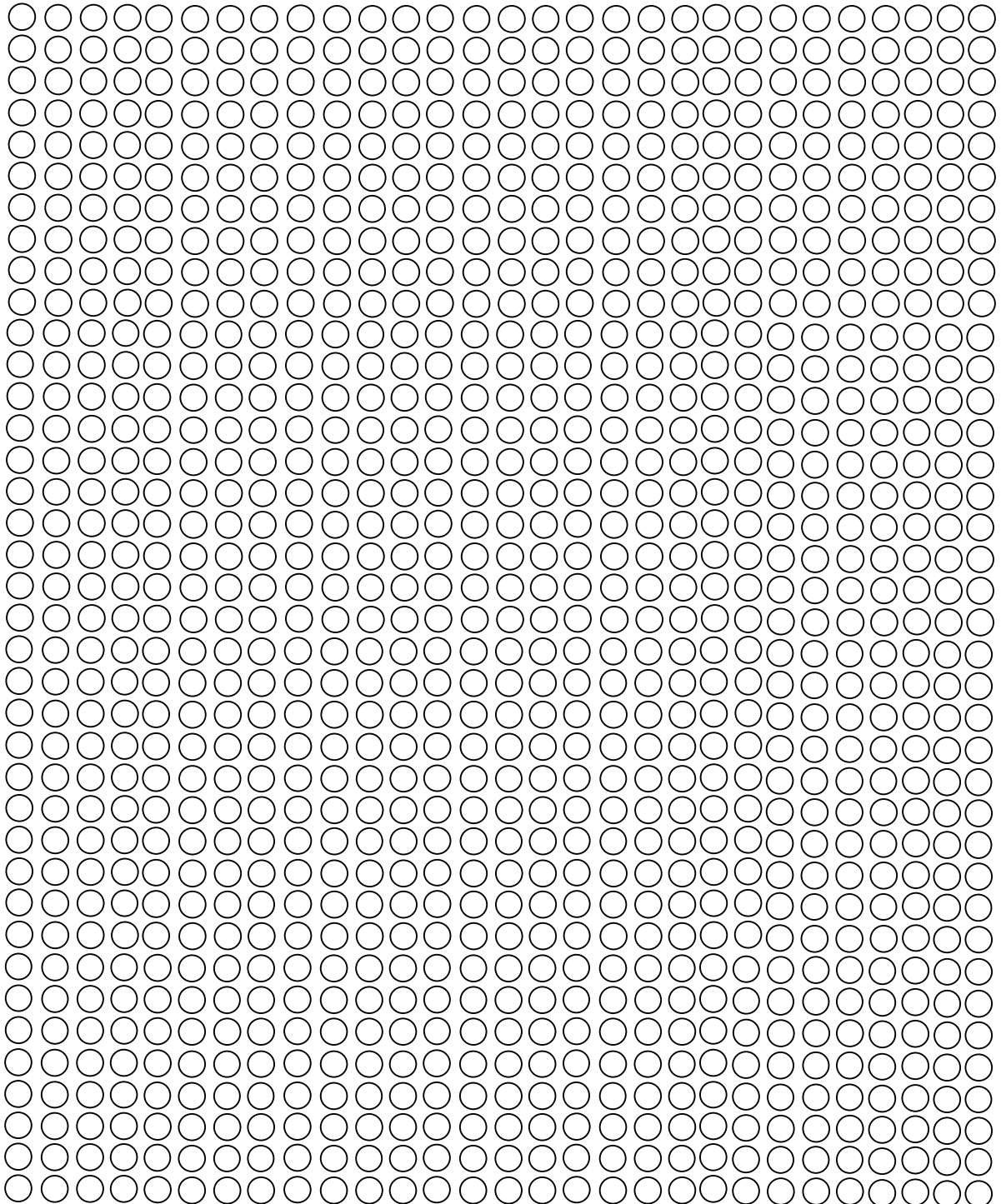
# ***Amitabha Sutra***

A Mi To Ching

Recited with full respect

to increase virtue, to eliminate negative karma, to accumulate Merit Field, and to extend longevity

Offer to \_\_\_\_\_ Dharma friend      Recited by devotee \_\_\_\_\_



Completed on \_\_\_\_\_ (yyyy/mm/dd)

## **Appendix G: Little House Sample**

# OFFERING

BY  
Y  
:

M

D

87 Times

84 Times

49 Times

27 Times

**T  
O  
:**

## **Appendix H: Typical Usage of Little Houses**

## Transferring Merits to Karmic Creditors

# OFFERING

OFFERED

BY

□

□

**< full name of the reciter >**

2011

**Y**

12

M

30

D

CHI FO

MIEH TSUI

CHEN YAN

87 Times

WANG

SHENG

CHOU

84 Times

HSIN

CHING

49 Times

TA

PEI

CHOU

27 Times

# OFFER

**T  
O  
:**

**Karmic Creditor of <full name>**

# Transferring Merits to a Deceased Person

OFFERING				
OFFERED BY : <full name of the reciter>	CHI FO	WANG	TA	OFFER TO : <full name of the deceased person>
	MIEH TSUI	SHENG	HSIN PEI	
	CHEN YAN	CHOU	CHING CHOU	
	2011			
Y				
12				
M				
30				
D				
	87 Times	84 Times	49 Times	27 Times

## Transferring Merits to a Child that was aborted or miscarried

# OFFERING

OFFERED BY : < full name of the reciter >	CHI FO MIEH TSUI CHEN YAN	WANG SHENG CHOU	HSIN CHING	TA PEI CHOU	OFFER TO : Child of < full name of the mother or father >
2011					
Y					
12					
M					
30					
D					

## Transferring Merits to the Karmic Creditor of the House

# OFFERING

OFFERED BY :	CHI FO	WANG	HSIN	TA
	MIEH TSUI	SHENG	CHING	PEI
	CHEN YAN	CHOU		CHOU
2011	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
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30	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
D	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>

87 Times

84 Times

49 Times

27 Times



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